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An

Historical Sketch

OF

Union Lodge,

Dorchester,

From 1796 to 1876.

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Union Lodge.
Feb. 27, 83

At the Regular Communication of Union Lodge, held at Freemasons' Hall, October 3, 1876, it was suggested that, as the Lodge completed the eightieth year of its existence in this Centennial Year of American Independence, an Historical Sketch of Union Lodge for the fourscore years from the date of its organization to the present time would be of interest to the members.

The Worshipful Master, William H. West, accordingly requested Worshipful Brothers James H. Upham, William Sayward and William T. Adams, to act as a committee to prepare and present to the Lodge such a sketch.

The illness of one of the members of the committee caused some delay in the preparation of the historical matter, and the sketch was not presented to the Lodge till the Regular Communication in December, when the committee were instructed to print it in the form in which it is herewith submitted.

Dorchester, January 10, 1877.

HISTORICAL SKETCH.

ON the evening of the eighteenth of April, 1796, sixteen members of the Masonic Fraternity, residing in Dorchester or in its vicinity, assembled at the house of Brother Edward Withington, in this town, for the purpose of taking the initiatory steps for the formation of a Lodge of Free and Accepted Masons. They seem to have been familiar with the traditions of the Craft, well acquainted with the ancient constitutions of the Order, and thoroughly loyal to the Grand Lodge, as they and their successors continued to be during the long period of eighty years. The names of these Brothers, which also appear on the charter, were as follows: —

Ebenezer Withington, 3d.	John Swift,
Edmund Baker,	Ebenezer Williams,
Amos Holbrook,	John Lillie,
James Davenport,	George Manning,
Samuel Crehore,	Edward W. Baxter,
Samuel Pierce, Jr.	Edward Withington,
Samuel Richards,	Edward Holden,
Edward Hill,	James Noyes.

At this meeting it was unanimously assented to that the good of the Craft required the organization of a Lodge in Dorchester; and after the Brethren had agreed to use their endeavors to obtain "the leave and patronage of the Grand Lodge," they adjourned for ten days.

The second meeting was held at the house of Brother Samuel Pierce, Jr., on the evening of April 28th. With the greatest care that everything should be done as the "Masonick constitution directs," they proceeded to elect the officers of the new Lodge, as follows: —

Ebenezer Withington, 3d. . .	*Master.*
Edmund Baker, ...	*Senior Warden.*
James Davenport, ...	*Junior Warden.*

And by unanimous consent, at the same time, "the other office-bearers were chosen," viz.: —

Samuel Crehore, ...	*Treasurer.*
James Noyes, ...	*Secretary.*
Edward W. Baxter, ...	*Senior Deacon.*
George Manning, ...	*Junior Deacon.*
Edward Withington, } Samuel Richards, } . . .	*Stewards.*

"In further compliance with the Masonick constitution," the Brethren drew up and signed the following petition to the Grand Lodge of Massachusetts: —

"*To the Most Worshipful Master, Wardens, Officers, and Members of the Grand Lodge of Massachusetts:* —

"Respected and Beloved Brethren, — We the subscribers, being regular initiated Free-Masons, unite in this petition, praying you for

leave and assistance to found and consecrate a Lodge, in the Town of Dorchester, with your consent to be called the Union Lodge, to assemble on the evening of the Tuesday preceding the fulling of the moon. In the hope of permission, we have assembled, and appointed Ebenezer Withington, 3d, as our Master, Edmund Baker, as our Senior Warden, and James Davenport, as our Junior Warden, for whom severally we ask your approbation and investiture.

"This our application originates from our love of the Craft, a sincere desire to perfect ourselves in its knowledge and strengthen ourselves in its virtues, and to diffuse to others whom we may find deserving the principles we honor.

"With dutiful attachment, and as pledge of our sincerity, earnestness and zeal in the cause of Masonry, we subscribe our names."

This petition was signed by the Brethren whose names have already been given, and was presented to the Grand Lodge at the Regular Quarterly Communication, held on the evening of the second Monday in June, 1796. The charter appears to have been promptly granted, at the same communication at which the petition was presented, as doubtless the high character of the petitioners, and the care with which the fathers of Union Lodge had consulted and followed the Constitutions, entitled it to be done.

In June, therefore, of the year 1796, Union Lodge was empowered to work, though the formal consecration of the Lodge did not take place till a year later. The Brethren, "conceiving it to be their duty as well as privilege to adopt the regulations necessary for their guidance in the future, and to provide working tools for the use of the Lodge," convened as a regularly constituted Lodge, for the first time, at the house of Brother Samuel Richards, "on the evening of the Tuesday next preceding the fulling of the moon in the month of June, 5796." They lost no time in going to work as soon as they were authorized to do so, and at this meeting, "with submission to the Most

Worshipful Master, Wardens, Officers, and members of the Grand Lodge," they subscribed their "first transaction and origination as a Lodge of Masons." Committees to procure working tools and to make arrangements for the next meeting were appointed, and four candidates for the degrees were proposed. The applicants were Samuel Glover, who was a member till his death in 1830; Enos Withington, of Brookline, who was discharged in 1799; William Hawes, discharged in 1703; and Samuel Pierce, of Middleborough, who received his degrees in, but did not become a member of, Union Lodge.

The record of proceedings thus far, which forms the first chapter of the history of the Lodge, is written in a very neat and legible hand, and is attested by James Noyes, the first Secretary. He appears to have drawn up the original documents, and was doubtless a very useful member, though he retained his connection with the Lodge but little more than two years.

The venerated charter which the Lodge received at this time, and which has been handed down to us in a good state of preservation, after a service of fourscore years, deserves something more than mere mention. It has passed through many vicissitudes, and has been in peril of surrender, loss and destruction; but it has been happily preserved from every mishap, and is now carefully guarded and affectionately cherished, not only as the proper authority for the work of the Lodge, but as a valuable memento of the past. As but few have had the opportunity to read this revered document, — revered in a double sense, — it is here inserted in full.

To all the Fraternity to whom these Presents shall come:

THE GRAND LODGE OF THE MOST ANCIENT AND HONORABLE SOCIETY OF FREE AND ACCEPTED MASONS FOR THE COMMONWEALTH OF MASSACHUSETTS, sends Greeting:

{ L. S. } **Whereas** a Petition has been presented to us by *Ebenezer Withington, 3d., James Davenport, Edward H. Baxter, Samuel Pierce, Jun., Edward Withington, Edward Holden, Edward Hill, George Manning, Ebenezer Williams, John Swift, John Lillie, Amos Holbrook, Edmund Baker, James Noyes, Samuel Crehore* and *Samuel Richards,*

all Ancient, Free, and Accepted Masons, praying that they, with such others, as shall hereafter join them, may be erected and constituted a regular Lodge of free and accepted Masons, — which petition appearing to us as tending to the advancement of Masonry and the good of the Craft;

Paul Revere,
Grand Master,

W. Scollay,
Dy. G. M.

Know ye therefore, That We, the Grand Lodge aforesaid, reposing special trust and confidence in the prudence and fidelity of our beloved Brethren above-named, have constituted and appointed, and, by these presents, do constitute and appoint them, the said *Ebenr Withington, 3d., James Davenport, Edward H. Baxter, Samuel Pierce, Jun., Edward Withington, Edward Holden, Edward Hill, George Manning, Ebenezer Williams, John Swift, John Lillie, Amos Holbrook, Edmund Baker, James Noyes, Samuel Crehore,* and *Samuel Richards* a regular Lodge of Free and accepted Masons, under the title and designation of *Union* Lodge, hereby giving and granting unto them and their successors, full Power and Authority to convene as Masons, within the Town of *Dorchester* in the County of *Norfolk* and Commonwealth aforesaid — to receive and enter Apprentices, pass Fel-

low-Crafts, and raise Master-Masons, upon the payment of such moderate compensations for the same as may be determined by the said Lodge; also to make choice of a Master, Wardens, and other Office-Bearers, annually or otherwise, as they shall see cause; to receive and collect Funds for the relief of poor and distressed Brethren, their Widows or Children, and in general to transact all Matters relating to Masonry, which may to them appear to be for the good of the Craft, according to the ancient usages and customs of Masons.

And we do require the said constituted Brethren, to attend the Grand Lodge at their Quarterly Communications and other Meetings, by their Master and Wardens, or by Proxies regularly appointed; also to keep a fair and regular Record of all their Proceedings, and to lay them before the Grand Lodge when required.

And we do enjoin upon our Brethren of the said Lodge, that they be punctual in the quarterly payment of such sums as may be assessed for the support of the Grand Lodge; that they behave themselves respectfully to their Superiors in Office, and in all other respects conduct themselves as good Masons.

And we do hereby declare the precedence of the said Lodge, in the Grand Lodge and elsewhere, to commence from *the Sixteenth day of June, five thousand, Seven hundred and ninety-Six.*

In testimony whereof, We, the GRAND MASTER and GRAND WARDENS, by virtue of the power and authority to us committed, have hereunto set our Hands, and caused the Seal of the GRAND LODGE to be affixed, at BOSTON, this *sixteenth* day of *June*, Anno Domini 1796, and of Masonry *five thousand Seven hundred and Ninety Six.*

Isaiah Thomas, SEN. GRAND WARDEN.

Joseph Laughton, JUN. GRAND WARDEN.

By Order of the Grand Lodge,

Daniel Oliver, GRAND SECRETARY.

The Grand Master who affixed his name to the charter is the Paul Revere of history, who distinguished himself in the Revolutionary war. The Deputy Grand Master was William Scollay, a public-spirited citizen of Boston, who resided on the present site of the Boston Museum, and whose name is given to the square near it. The Senior Grand Warden's name is also historic, for Isaiah Thomas took an active part in the stirring events which preceded the Revolution, and as an author and journalist he did much to incite the people to resistance. "Thomas Lodge," of Palmer, was constituted in the same year as Union, and took the name of the Senior Grand Warden.

Of the Lodges now in existence in Massachusetts, thirteen antedate Union Lodge, and six were constituted in the same year. Of the sixteen Masons who petitioned for the charter of Union Lodge, only twelve became members at once. Of the other four, Amos Holbrook joined in 1806; and the names of Edward Hill, John Swift and John Lillie are not again mentioned in the record, except as they appear in the lists of visitors after the lapse of several months.

Division of the Subject.

The history of Union Lodge may be properly divided into three periods, each of which is strongly marked by its own condition of progress or decline. Whether this condition be measured by the numerical force of the membership, by the state of the finances, or by the attendance upon the regular and special communications of the Lodge, the indications are the same, and the same result is reached in the marking out of these periods. It may be well briefly to describe them before the flow of events in the Lodge is followed out in detail.

The first period extends from the formation of the Lodge, in 1796, to the year 1826, a term of thirty years, during which it seems to have enjoyed uninterrupted prosperity. This is the period of progress.

The second period extends from 1826 to 1846, a term of twenty years, during which the Lodge steadily declined, even to the verge of dissolution, and there was nothing left of it but its fund and the unconquerable spirit of a few of its remaining active members to hold it together. During this period not a single member was added to the Lodge.

The third period extends from 1846 to 1876, and covers a term of thirty years, during which the Lodge, beginning this term in a state of complete prostration, very slowly and gradually increased in strength and numbers till it attained to a condition of efficiency and prosperity second to no other Lodge in the jurisdiction.

The British origin of American Masonry introduced English customs into the Lodges. The social and convivial element, which is still one of the strongest features of the Institution in

England and Germany, was fully recognized in Union Lodge during the first period; and to some extent and in a modified form, it has been restored in the third period. It is a significant fact that the Brethren in 1826 — the first year of the period of decline — began to curtail the refreshments in the Lodge, and in 1829 voted to dispense with them entirely, except on the occasion of the visitation of the District Deputy Grand Master. In the third period, when the Lodge occupied Friendship Hall, it became as famous for its "doughnuts" as it had been in the first for its hot punch; and since its meetings have been held in Freemasons' Hall, it has been provided with a banqueting-room and a kitchen, and the collation has been a frequent institution, especially when the remarkable prosperity of the Lodge seemed to justify the expenditure for this purpose. The social customs of society in the United States have been revolutionized since Union Lodge came into existence; the use of intoxicating drinks has happily been abolished, as a general rule, at the regular and special meetings of the Lodges; but it is interesting to inquire to what extent their prosperity has been promoted by the introduction of the social and convivial element, without which a Lodge in England or Germany would hardly attempt to exist. Public sentiment within the Fraternity would not tolerate the use of strong drinks in the Lodge, even if it were desirable; and the later history of Union Lodge indicates that a simple collation answers the social purpose quite as well, to say the least, as cheap wine and hot punch.

It would be as impossible as it is undesirable to trace the history of Union Lodge in all its monotonous details through the long period of eighty years. The record is little more than a constant repetition of the fact that the different degrees were conferred upon certain individuals, and that they were

made members of the Lodge. These things are the principal duties of a Lodge; but the narrative of such proceedings would be very heavy reading, even for members of the Craft.

Masonic principle and Masonic tradition both combine to render the last solemn offices to the dead of the Order a sacred duty, as it is also to perpetuate and hold in green remembrance the memory of departed Brethren. For this reason this sketch is to a considerable degree a memorial of the deceased members of the Lodge. With this exception, only such action, incidents and events as illustrate the condition, progress and decline of the Lodge will be introduced.

THE FIRST PERIOD.

The Lodge held its second regular meeting at the house of Captain Pearson Eaton, on Meeting-House Hill, the site of which has recently been made into a public square by the removal of the dwelling. The host was not a member of the Fraternity, and the Brethren chose his residence because it was in a convenient location, and contained a room sufficiently large for their use. At a later date, when the Lodge had a home of its own, we find that it met on a special occasion at "Capt. Pearson Eaton's hall." It was used by the choir of singers of the church; and at that time the "North Meeting-House," as it afterwards came to be called, was the only one in the town, and public worship was as much an affair of the town as the public schools and roads.

All the original members were present at this meeting — nine of them in the chairs as officers; and the other three were reinforced by the attendance of six visitors. The "Right Worshipful Master" was in the chair; and this seems to have been the title of the presiding officer through the whole of the

first period, and perhaps for a still longer time. The Lodge was opened "in ample form on the third step of Masonry," which is more form than we use in subordinate bodies at the present time. Brother Benjamin Capen was the subject of the first work done in the new Lodge. He had received two degrees, and he was balloted for to receive the third. The result was in conformity with the requirement of the Fraternity then as now, and he was elevated according to the ancient form. We are not informed that he "backed down," and we have no doubt he remained firm and unflinching to the end. Brother Glover, the next, was well made, and became a worthy Mason, for he continued to be a member of the Lodge till his death, in 1830. The four persons proposed at the first meeting were in waiting, and were disposed of in the same satisfactory manner. Two new propositions were submitted, and sixty-two dollars and a quarter were received by the Secretary as a nest-egg for the infant's exchequer.

The original By-Laws are not now in existence; but they were transcribed in 1825, as were all the names of the members who signed them up to that time. Whatever changes had been made were incorporated in the new draft. But we ascertain, from other sources of information, that each member paid a quarterage of seventy-five cents every third moon. Each visitor was required to pay "two-and-threepence," or thirty-seven and a half cents, unless he was a present or past master, or a minister of the Gospel. The receipts from these sources were expected to pay expenses, including what was classed under the head of "refreshments." At the next meeting not less than eight were proposed for the degrees, and the business of the Lodge was certainly in a very prosperous condition.

The Brethren continued to meet at Captain Eaton's hall

until November. A committee was charged with the duty of fitting up a new hall; and at this time they met at the house of Brother Samuel Richards, which was on Washington, near School street. Subsequently the apartment in which the Lodge met was called "Union Hall." If any dedication ceremonies were had on the occasion of taking possession of the new quarters, no record was made of them. A committee was appointed to "agree with Brother Richards to provide for the Lodge for the present." The record does not intimate what he was to provide; and the historian would be entirely in the dark on this important question, if he did not find "twenty-nine wine-glasses" mentioned in the inventory of furniture belonging to the Lodge at the close of the year, which seems to throw some light on the subject. We learn from the record that the very first donation the infant Lodge received was the gift of "thirty wine-glasses and thirteen tumblers." This present imparts a deal of useful information in regard to the customs of our Masonic progenitors. It not only assures the student of history that Brother Richards provided wine for the Brethren, but that there was a use for the thirteen tumblers. The mention of these utensils suggests that the members drank something besides wine, for there were wine-glasses enough for all who attended the meetings. The testimony of subsequent inventories confirms the suspicion, for at the end of 1797 we see that the number of wine-glasses was reduced to twenty-four, and of tumblers increased to twenty-two; from which we infer there was more demand for tumblers than for wine-glasses. For 1798, the stewards report only eighteen wine-glasses and sixteen tumblers. Six of each had evidently been broken during the year; and this extensive breakage indicates the use of some stronger beverage than "Sicily Madeira," which was probably the fluid imbibed by

the weaker Brethren. After this last year neither wine-glasses nor tumblers are mentioned in the inventories; and we can only conclude that the members and their guests smashed all the glass-ware on hand, and required the purveyor to furnish glasses with the fluids he dispensed. If this was the case, the item of breakage must have disturbed Brother Richards's balance-sheet when he figured up his profits.

Our ancient Brethren must have been men of high ideas, for at one of the meetings Brother Holden was authorized to purchase a whole box of spermaceti candles for the use of the Lodge. The "tallow dips" of that age did not satisfy their ambition, and they insisted upon having everything in good style. Consulting the inventory again, we find they had "three large Corinthian candlesticks and six small brass candlesticks;" and of course tallow candles were not suitable for this gorgeous sort of furniture. This regard for style was further manifested at another meeting, when a committee was appointed to provide "paper hangings for Union Hall."

The Masonic year closed with the Lodge in a very prosperous condition, and the officers were all re-elected. The Brethren manifest a desire to perfect themselves in a knowledge of the work; for at the annual meeting they made arrangements for "the benefit of a lecture," to assemble alternately at their hall and at "some convenient place near the Mills." Of the quality of their work, of course we have no means of judging; but considering the zeal they exhibited for the promotion of the interests of the Fraternity, and the constant use of the lecture, we cannot doubt that it was good. There were no public conveyances in that day; the first locomotive had not been built, and it was long before horse-cars, or even omnibuses, were thought of; and it required more zeal than now to attend weekly meetings for sodality purposes.

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The members of Union Lodge, encouraged by the success that had attended their labors thus far, appear to have developed a vaulting ambition during the year 1797, which makes its first modest manifestation in a vote to ask the Grand Lodge to install its officers. The idea seems to have expanded as they dwelt upon it till it ended in a grand demonstration. While the Brethren industriously perform their work of making Masons, they do not lose sight of the installation. Though the officers had been duly invested with their jewels, they were not satisfied; and it should be remembered that about one-half of the members were required to fill the chairs.

We regret very much the necessity of casting even the shadow of a reflection upon the intelligence of the ancient Secretary, but we are led to conclude that the great event which he repeatedly calls "the installation" was really the consecration of Union Lodge. He does not at first hint that it is to be anything but an installation. But the facts that the officers have been invested with the jewels, and that the Grand Lodge were invited to take charge of the ceremonies, clearly demonstrate that the occasion was the consecration of the Lodge. This view is confirmed by the printed sermon in possession of the Lodge, to which is appended "a hymn sung at the *Consecration* of Union Lodge, in Dorchester." But the ancient Secretary fully describes the affair, and designates the occasion as "the feast of St. John the Baptist;" and it is likely that our ancient Brethren killed as many as three birds with one stone, and made it, at the same time, the consecration of the Lodge, the formal installation of the officers, and the celebration of St. John's Day.

At the meeting in April — for the Brethren were too busy in February and March to give the subject any attention — another step was taken towards bringing about the great event.

A committee was appointed to procure a "chaplain" to deliver a discourse at the "installation." The Brethren were troubled about the arrangements for the affair; they had no time to consider them, so pressing was the Masonic work, for ten Brothers received the third degree between the first of the year and St. John's day; and as several prominent citizens were among the number, it is evident that they were hurrying them through in season for the great occasion. A special meeting was called for the purpose of making the arrangements. Evidently expecting a grand time, the Brethren recklessly ordered the stewards to purchase "one dozen of aprons for the use of the Lodge," though it already possessed not less than thirty-two for its nineteen members and its average of six or eight visitors.

At the special meeting the committee reported that they had engaged the Rev. Dr. Thacher, a native of Milton and the minister of Brattle-street church, to deliver the discourse; but the enlarged ideal of the Brethren was not to be satisfied with a sermon; they insisted upon a Masonic oration in addition to it, and a committee was directed to find a Brother who was qualified for the purpose.

The scheme of the Brethren was so grand that it was necessary to call another special meeting to discuss its details. After working the third degree at this session, they proceeded to complete the arrangements for the triple celebration. They passed quite a string of votes, even up to "eleventhly." The price of the tickets for the dinner to follow the services was placed at two dollars, and the number was limited to one hundred and fifty. Brother Richards was to have all the money for the dinner tickets, and provide the meal, "bearing the whole expense, loss or gain, without charge to the Lodge." The Brethren were certainly more prudent than their remote suc-

cessors, for they were not disposed to run any risk, though they were willing that the purveyor should do so. A committee was chosen to distribute the tickets; and, "sixthly, voted that Brothers Baker, Davenport and Baxter be the committee to do that droudgery;" the "eleventhly" was a vote to invite "Br. Parson Ellot" to the dinner; by whom is probably meant the Rev. John Eliot, D. D., minister of the new North church in Boston, one of the founders of the Massachusetts Historical Society, and a miscellaneous writer of considerable reputation.

Even a third "special Lodge" was needed to adjust the mighty details of the magnificent affair, and this was held on the fifteenth of June. The Brethren had an "eye to business," for they worked the second degree before a word was said about the grand event. Benjamin Jacobs and Nathaniel Minot, with two others, were hurried through on this occasion; and they had been first proposed only ten days before. It was voted "to ask liberty of the meeting-house;" from which we infer that the Lodge desired the use of it for the twenty-fourth of June; and this is the first time that the ancient Secretary mentions St. John's Day. Certain distinguished gentlemen were to be invited to the dinner, and the Secretary was "authorized to publish that the festival of St. John the Baptist would be celebrated by the Union Lodge," and that the officers would be installed on that day.

The great day came; but for the magnitude of the occasion, the record is very meagre, and we transcribe it in full: —

"The feast of St. John the Baptist was celebrated by the Union Lodge in Dorchester, Massachusetts. The Officers of the Grand Lodge, with a number of visiting Brethren, formed a procession, with the Union Lodge, which moved at eleven o'clock from Union Hall to the meeting-house, where a well-adapted discourse was delivered by the Reverend Dr. Thacher, of Boston, before a large and respectable audience; after which

the officers of the Union Lodge were installed in ample form. An oration was then delivered by Brother Josiah Bartlett, of Charlestown.

"The ceremonies being finished, the procession returned to Union Hall, and partook of an elegant dinner, prepared by Brother Samuel Richards, by request of the Union Lodge.

"Through the whole performance the greatest decorum was observed, and the day was concluded with festivity, harmony and social glee.

The sermon was worthy the fame of the preacher. The text was from Proverbs xxvii. 17: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." The discourse set forth the necessity and the benefits of society. As iron sharpens iron, so are men sharpened and rendered more acute and discerning, more lively and sensible, by being connected in society. He expatiated upon the blessings which flow from societies organized for religious and charitable purposes. The reverend gentleman was not a Mason, but he had seen and heard so much good of the Fraternity that he could not but wish the Brethren "prosperity and success in the name of the Lord."

No ceremony of consecration is mentioned in the records, and the ancient Secretary persists in calling it an "installation;" but Dr. Thacher says: "To the Lodge this day established, we wish every degree of spiritual and temporal prosperity." The hymn sung by the choir, under the direction of Brother Samuel B. Lyon, was written for the occasion by Rev. Brother Harris; and as he was a "bright Mason," he probably knew what he was talking about. The third stanza of his hymn intimates that this "Fraternal Band" was "now consecrated:" —

> "May this fraternal band,
> Now consecrated — bless'd,
> In Union all distinguish'd stand,
> In PURITY be dress'd!"

Though the triple celebration was a great success, the Brethren were not carried away by any false pride, but continued to apply themselves industriously to their work, with which they were abundantly supplied. Possibly they were as patriotic as their remote successors, though they held their next meeting on the evening of the fourth of July. It was quite fully attended, but the number of visiting Brethren was somewhat smaller than usual.

At the August meeting there was evidently some discussion of the question of reducing the quarterage. Doubtless the great prosperity of the Lodge suggested that the tax upon the pockets of the members who carried on the work should be made less burdensome; but the Brethren were not inclined to imperil the finances of the growing Lodge, and they heroically voted that the quarterage should continue to be seventy-five cents. "More light" seems to have been the constant demand of the ancient Craftsmen, for though the last inventory included twenty-four pounds of candles on hand, Brother Lyon was empowered at this communication to purchase more. Though it is beneath the dignity of the historian to inquire into this subject on its own merits, these candles throw "more light," even at this distant day, upon the doings of our elder Brethren. The ancient Secretary does not inform us at what hour "the day was concluded" after the great celebration; but the vast expenditure of candles on that occasion — for we conclude that this was the use made of the large supply on hand — indicates that "they made a night of it." Two dollars a plate was an extravagant price to pay for a dinner, when the best hotels in the town of Boston charged only from a shilling to twenty-five cents for any "meal of victuals;" and we have no doubt the price paid to Brother Richards included wines and other fluids; and, at the rates he charged the Lodge, he could

have furnished a large quantity of them, as probably he did. But the Brethren had a good time, or they would not have stayed so late as to burn up all the candles on a day when the sun set at twelve minutes before eight.

In the first inventory of the Lodge are mentioned "eleven window-shetts." The dictionary yields us no information in regard to this description of furniture or "utencils," for these are what the list consists of. What are "shetts"? And the historians of the Lodge are lost in conjecture. The ancient Secretary wrote a handsome hand when he took the trouble to do so, and generally his spelling was above reproach; but what were "shetts"? He used "words of learned length and thundering sound;" and the longer and louder they were, the better he spelled them. He seems to have felt above common and democratic words; and while he could manage "investiture," "preparation," and "proficiency," — words which broke the backs of some of his successors, — he slipped up on a few of the easier words. But these cunning orthographers, who labored to puzzle after-generations, sometimes overreached each other, and "let the cat out of the bag." But what were "window-shetts"? Determined to fathom the mystery, we turn to the next inventory, which is written in the plain, round hand of the second Secretary, and we find "eleven window-shutters;" and the number enables us to identify them as the "shetts" of the first Secretary. Probably the second scribe did not intend to betray the secret of his predecessor, and only did so by accident, for we notice in his list "5 pieces of Baze," "3 large Corrinthen Candle-Sticks," and "1 Chist."

Proud of the victory achieved in the solution of the mystery of the "shetts," we naturally inquire next, as Masons should, what great moral lesson the "shetts" teach. First, that we

should not hastily judge the motives and actions of the ancient Brethren, for has not the great expenditure of candles led us to the conclusion that they "made a night of it" on the occasion of the triple celebration? As we have ascertained that the "shetts" were shutters, we are forced to believe that they were placed over the windows, thus excluding the sunlight and the twilight in the later hours of those summer days from the room, and requiring the use of artificial light. It was these "shetts" which made such havoc among the candles, and not the late hours of the Brethren at the great celebration. They were used at all those special meetings to prepare for the event, and as the elders met at an early hour and worked, it was necessary to put up the "shetts" and use candles. Very likely the Brethren used the "shetts" during the hours of refreshment, in order to prevent any impudent inquisitor from inquiring into the amount of "refreshments" consumed, or into the condition of those who had consumed them. The "shett," therefore, admonishes us to keep and conceal the secrets of the hours of refreshment. As the shutters were the property of the Lodge, and not a part of the real estate of Brother Richards, they suggest the proper precaution against "cowans and eaves-droppers."

The Lodge continued to pursue the even tenor of its way, enjoying the same degree of prosperity which had attended its working from the beginning. The initiates came from a wide range of territory. Samuel Pierce came from Middleboro'; Dr. Peter Adams, from Stoughton; Uel Thayer, from Medfield; and more resided in Boston, Milton, Dedham and other towns. The meetings were well attended, and the receipts from visitors were no small item in the finances of the Lodge. At the April communication, in 1798, twenty-three of

them were present, and — what was not always the case — every one of them paid his "two-and-threepence."

At the meeting for the choice of officers, at the close of the year 1798, twenty-three members were present. Up to this time thirty-five had been admitted to membership; one had died and four had withdrawn, leaving thirty as the whole number belonging. "The greatest harmony prevailed," for the officers were all elected by a unanimous vote. At this meeting a petition for a Lodge in Stoughton was presented for approval, and the Brethren assented to it. This was "Rising Sun Lodge," which was constituted in 1799.

In the inventories for a series of years "one candle-mould" is persistently mentioned. It appears to have been procured in 1797; and it suggests that the Brethren, as fortune smiled upon the Lodge, fell off into extravagant habits, and bought spermaceti candles, instead of making their own candles of plain tallow, as they evidently intended to do when they procured this implement. Unfortunately, for several years after 1802, the secretaries did not transcribe these lists into the record-book, and we may never know what became of that candle-mould. We got acquainted with it, and were anxious to know its ultimate fate; for its history might have conveyed a great moral lesson to the modern Brethren. We are sorry to observe that the Brethren of a decade later did not profit by the experience of our Masonic fathers in candle-making, for in 1814 the Brethren seem to have gone into the business by the wholesale; and the single implement for whose fate we have so diligently searched, had grown into "three large candle-moulds," as recorded in the inventory of that year. Possibly the finances of the Lodge suggested economy in the management of its affairs, and the giving up of spermaceti candles at the later date. In another decade the Lodge voted to light

the hall in future with oil. The candle-moulds all disappear from the lists, leaving nothing but the great moral lesson which they teach. The candle-mould is a symbol of economy, and reminds us that we should not spend money for candles when we can manufacture them ourselves.

We also discover that "one cushing" belongs to the Lodge. As we find the word in "an inventory of utencils and furniture," we are forced to conclude that it is not a proper name, and, being a mystery, we at once begin to suspect that there is some great moral significance wrapped up in the "cushing," and are eager to profit by the lesson it has to teach. We follow it in the inventories, as we have other great moral symbols. After tracing it for about twenty years, we are amazed to find the article transformed into a "cushion." The "cushing," therefore, symbolizes the correct selection of letters from the alphabet, and the proper arrangement of them, according to the usage of the times, so as to form words, and impresses our minds with the necessity of consulting a dictionary when we are ignorant of the proper orthography of a word, for the addition of a single letter will transform an evil into a devil, — a moral disaster to be averted under all circumstances.

In the record of the regular communication for April, 1799, the name of Thaddeus Mason Harris appears for the first time as a visitor, though he was ordained as the minister of Dorchester in 1793. In 1790, at the age of twenty-two, he was made a Mason in King Solomon's Lodge, in Charlestown, where he was born. He was an occasional visitor in the Lodge till the year 1806, when he was made a member.

At the meeting in November, for the choice of officers, the Auditing Committee made a report on the condition of the treasury, and the exhibit was $515.21 in notes, and $11.56 in cash. Certainly this was a very creditable showing of the

finances; and the Brethren must have invested all the funds received for conferring degrees and for membership. At this meeting twenty-five members were present.

At the first regular meeting in 1800, after the work had been done, some very interesting ceremonies were performed, which the Secretary describes as follows: —

"Our Reverend Brother, Thaddeus M. Harris, by request of the Lodge, delivered an address to the members, commemorative of the death of our most illustrious brother, the late President of the United States of America, Lieut.-Gen. George Washington, wherein was displayed his character as a Mason, a Christian, a statesman and a soldier; after which a hymn composed for the occasion was sung, accompanied by sepulchral light."

No doubt the occasion was a very solemn and impressive one, and would have been so without the "sepulchral light,"— whatever that may have been, for the Blue Lodge repositories of wisdom afford no explanation of the phenomenon; though the attentive student of Royal Arch Masonry may suspect the nature of the illumination.

The Brethren immediately raised a committee to wait on Brother Harris, and request a copy of his hymn and address, and also of the sermon delivered the Sunday but one before the meeting of the Lodge. The Lodge published the address and hymn, but it appears that the author objected to the publication of the discourse in this connection, as it had no relation to Masonry.

Union Lodge was in the corporate limits of the town which contained Dorchester Heights, where Washington had caused the works to be erected which compelled the British to evacuate Boston. These impressive ceremonies on the death of the "Father of his country" were performed in the Lodge within

twenty-four years after that important event of our revolutionary history; and it is probable that some who had served in the army under Washington were members of the Lodge, and were present on this occasion. The history of Dorchester gives the names of the citizens of the town who served in the Revolutionary War, and among them quite a number are identical with those which appear on the Lodge books. The dates and the concurrent circumstances, together with the fact that Masons have always been patriotic citizens, render it more than probable that several of our ancient Brethren in Dorchester were soldiers in the Continental army in "the days that tried men's souls." The history mentioned informs us that James Davenport, then the Senior Warden of the Lodge, was presented with a sword by General Lafayette; and our Senior Past Master has heard the second James Davenport speak of the sword as in possession of his father. Possibly some who listened to the address of Rev. Brother Harris, and who gazed with awe and wonder on the "sepulchral light" during the reading of the hymn, had served under the immediate command of Washington. So great was the interest on this occasion, that the Secretary reports as present every member of the Lodge; and probably this was the only instance in eighty years when all were in attendance.

At the next meeting the Brethren considerately voted ten dollars to the Grand Lodge, "to assist in defraying the expense which will be incurred for the funeral honors in memory of our deceased Brother, George Washington."

At the annual meeting at the close of the year the net property of the Lodge was reported to be $645.42. This amount had been accumulated in the four years of the existence of the Lodge. The fees for the Degrees and Membership were just half what they are in 1876. Probably, the purchas-

ing power of a dollar was at least three or four times as great as at the present time. Twenty-three members were present at this meeting.

The Brethren continued to be interested in the meetings, and there was a healthy abundance of work to be done. Twenty-three members and twenty-one visitors were present at the September communication in 1801, though there seems to have been nothing especially exciting in the business, unless the rejection of an applicant for the Degrees was such.

The finances of the Lodge seem to have given our ancient Brethren no little trouble and annoyance, though it was not the want of funds that vexed their spirits so much as the surplus thereof; and the problem was exactly the opposite of that which exercises the minds of the modern Brethren. With the former, it was how to keep what they had; with the latter, it is how to get what they have not. Doubtless it was very difficult then, as it is now, to combine business and benevolence in the same transaction. The early members used the funds for the double purpose of accumulating interest and of accommodating such of the Brethren as were "short;" and not a few of the debtors were in the same condition when the notes became due. In October the Lodge waxed desperate on this subject, and "voted, that all moneys let in this Lodge shall be for approved notes, payable at thirty days' notice. N. B. If not paid, to be put in suit in ten days after." This matter gave the Lodge a great deal of trouble during the next half-century. Looking at the situation after the lapse of seventy-five years, it is easy to believe that, as a matter of simple financial policy, it would have been better for the Lodge to invest its surplus funds in some other manner. Except as the interest assisted in the payment of current expenses, we may even doubt whether the accumulated funds

were a blessing to the Lodge. But, in spite of the trouble the funds gave, they continued to increase every year, with an occasional exception, till the end of the first period in the history of the Lodge, when they amounted to nearly fifteen hundred dollars.

In 1801 the Masons in Dedham desired to establish a Lodge, and Union Lodge approved their petition in advance. This was "Constellation Lodge," which has ceased to exist.

Now and then, as at the present time, a member of the Lodge was overtaken by poverty, and it became necessary to remit his quarterages, and in the case of those who were able to pay, but neglected to do so, to suspend them; and this was sometimes done with the proviso that the Brother should be restored when the arrears of dues were paid. Not unfrequently then, as now, in the history of the Lodge, individuals belonging to it or to the Fraternity were reduced to still greater straits, and applied for assistance. It was the usual custom of the Brethren to "pass around the hat," and very rarely was the treasury required to contribute to the relief of the needy. These collections realized from two or three dollars up to thirty or forty; and in one instance about seventy-five dollars were obtained for a worthy Brother in distress. Certainly our ancient Brethren were not lacking in this matter of charity, and many poor Brothers, their widows and orphans, were assisted in the time of need. But the fathers were careful and discriminating in the bestowal of their bounty, and, where the circumstances of the case were not well known, they appointed a committee to look up the condition of the applicants for relief.

As we have said before, the record becomes very monotonous at times; and during this prosperous season, when the business

of making Masons was seldom interrupted, it is particularly so. Year after year, the Brothers who had been initiated "expressed a desire," in the language of the by-laws, to take the next degree, or to become members, and the desire was promptly gratified; indeed, they seemed never to "express a desire" till the Lodge was all ready to do the business for them. But the Brethren were not unduly anxious to accept applicants, and the rejections were not infrequent. Up to 1802 we are informed that a "lecter" was given at almost every meeting; and at the regular sessions of the Lodge this important business was never wholly omitted during the first period. Whether there was work or not, the lecture was attended to.

Our ancient Brethren were as courteous as approved knights, and were very deferential and respectful to those who were higher in authority than themselves. They never omitted to give an official his full title, or withheld the ceremonial expression due to his rank. At the January meeting, in 1803, "the Right Worshipful Benjamin Whitman, Past Master of Old Colony Lodge, having visited this Lodge, R.W. Brother Baxter complimented him with the offer of the chair, which he accepted;" and doubtless he worked the degree which was the next business in order.

In August, a petition signed by Brother William Shaw and others for the establishment of a Lodge in Quincy was submitted to the Brethren, and at the next meeting it was favorably acted upon. This Lodge was first organized as "Rural Lodge," in Randolph, in 1801; but there was a lack of harmony, and it was not a success. It was reorganized in 1804, and Union Lodge endorsed its petition for this purpose. In 1828, in the days which tried the souls of Masons, it surrendered its charter, and was reconstituted in 1853.

At the same meeting a lottery scheme for the completion of

a Masonic edifice in Newport was submitted to the Brethren. They received it rather coldly, postponed any action, and never called up the subject again, so far as the record intimates. If the Brothers took any stock in the lottery, they did so privately. It was not an unusual thing at that time to raise money in this way; and even as late as 1812 a lottery was drawn in Boston for the benefit of Harvard College.

Early in 1804 a committee having the subject under consideration reported in favor of reducing the quarterage, and for several years it was fifty instead of seventy-five cents; and at a later time it was still further reduced to twenty-five cents. Though the visiting fee was under consideration at the same time, no change was made in it, for the Brethren of the Lodge seemed to think they ought to spare their own pockets rather than those of the outsiders. With a proper regard for the fitness of things, the members voted that "the chair of the Master should be raised three steps; that of the Senior Warden, two; and that of the Junior Warden, one; that the stewards should be placed on the right and left of the Junior Warden, and that the lights should be placed" as we find them in a Lodge at the present time. A collection was taken up at the November meeting for one of the members who had "suffered loss from the hurricane."

In the autumn of every year, beginning in 1804, the District Deputy Grand Master visited the Lodge. If there were any visitations before this time they were not recorded. The forms observed seem to have been about the same as they are at the present time. R.W. Brother Boyle was the visiting official for several years. He not only inspected the By-laws, but he ordered them to be read. He was received by a committee, attended by a Marshal chosen for the occasion, for this was not a regular office in the Lodge till near the close of

the first period. The District Deputy and his suite always retired in "Masonic form." At the visitation in 1805, "a prayer was offered to the throne of Grace by R.W. Thaddeus Mason Harris, Past Grand Chaplain." After the inspection the District Deputy "made a communication from the Grand Lodge, recommending this and every Lodge to purchase four or *more* copies of Brother Harris's Masonic Sermons." At a subsequent meeting it was decided to take the minimum number, and disregard the strong hint of the Grand Body.

At the meeting for the choice of officers, Henry Maurice Lisle was elected master. This Brother seems to have been a gentleman of some distinction. He was born in the West Indies, and died there in 1814. He resided in Milton, and was a lawyer by profession. He published an oration on the death of Washington in 1800, a poem called "Milton Hill," and a Masonic oration in 1805. He was quite prominent as a Mason, and was afterwards District Deputy of the First Masonic District. At the first meeting after his election to the East of Union Lodge, the record quaintly states that "the Master from the Chair addressed the Lodge in style and sentiments worthy of a Mason."

In 1807 the Lodge was supplied with new regalia and celebrated St. John's Day. "A procession was formed at noon, composed of Union and the neighboring Lodges, with the clergy of the adjacent towns, accompanied by a band of music, and proceeded to the new meeting-house, where a discourse was delivered by the R.W. and Rev'd Brother T. M. Harris, and an oration pronounced by our R.W. Master Henry M. Lisle, after which an ode suited to the occasion was sung by the choir." After the public exercises in the church, the procession formed again and returned to Union Hall, where the usual banquet was served, and the Lodge closed. The sermon

and the oration were quite satisfactory to the Brethren, for they requested copies of both for publication. We are not informed how many copies of the addresses were printed; but at the next meeting fifty copies were disposed of by giving eighteen to each of the authors, twelve were sent to the Grand Lodge, and two were retained for the use of the Brethren.

In 1808 the interest in the meetings — or the refreshments — continued to be sustained. Up to this time the Lodge had twice omitted the August communication — in 1800 and in 1807, though no formal vote for this purpose appears on the record. In 1808 it was squarely voted "not to suspend any regular Lodge at present." This action must have been solely on account of the interest of the members in the meetings, for they had no work on hand, as was usually the case. The two sessions held in "haying-time" were well attended, and on each occasion a "Leacture" was given.

The meeting for the election of officers this year seems to have been an unusually busy one, and the finances of the Lodge received considerable attention. About forty-five dollars were due for "Quartridge," and the usual threats were incorporated into votes for the intimidation of those who did not "pay up" by the next meeting, when $6.25 was received on this account; but no members were discharged for their delinquency. Indeed, our ancient Brethren seem to have been as good-natured as their modern successors in dealing with the shortcomings of those who were behind in their payments. The Auditing Committee reported that "the price of members for the futer shall be ten dollars, excepting those who have not taken only one step shall pay twelve dollars."

They also report that the visiting fees and interest money will not be sufficient to defray the ordinary expenses of the Lodge; but that twenty-five cents per quarter, in addition to

interest and visiting fees, will fully meet the expenses. The report was accepted, and the quarterage reduced one-half.

About this time a Masonic heresy appeared in the vicinity of Boston, which sorely exercised the temper of the Brethren of Union Lodge, — always loyal to the constitutions and the traditions of the Fraternity, — and its members promptly took the most decided action to suppress the irregularity, so far as they were concerned. The District Deputy called the attention of the members to the fact that improper persons were visiting the Lodges; and the Brethren at once asked for the names of all such, so that they might exclude them. Not satisfied with this action, they passed a series of stringent resolutions, in which they roundly condemn all "clandestine Masons," and all holding Masonic communication with such; and declare that none of these shall be permitted to sit in Union Lodge. Then they allude to certain men who hold meetings in Roxbury under the title of "Washington Encampment," who presume to rank as Masons and to confer the higher degrees, to which they are by no means entitled. All Masonic communication with such associates is utterly prohibited, and they declare that the names of all such shall be recorded in the books of the Lodge, in order to know and exclude them as visitors.

At the very next meeting R.W. Brother Lisle was chosen to wait upon certain visitors in the ante-room, and inform them that they would not be allowed to enter the Lodge. Only a couple of moons later the District Deputy transmits to the Lodge a copy of the recantation of these "Associates," signed by twenty of them, in which they "most heartily renounce and abandon said association forever, and freely acknowledge their error, and solemnly engage to conform to the edicts and regulations of the Grand Lodge, and Con-

stitutions," and ask to be restored to the privileges and hospitalities of Masonry. In consequence of this renunciation of the errors of their ways, the Lodge reconsidered its vote to exclude them, and complied with the request of the Grand Lodge that they be restored to fellowship.

On the thirtieth of June, 1809, a special meeting of the Lodge was called to take action in relation to the death of Worshipful Brother Joseph Gardner, Senior Warden of Union Lodge, who had died on the day preceding. The deceased was a skilful physician of the town, and died at the early age of twenty-seven. Dr. Gardner was a graduate of Harvard College, and had been a member of the Lodge less than four years, one of which he served as Secretary, one as Junior Warden, and about six months as Senior Warden, which office he held at the time of his death. Though the meeting must have been called at very short notice, the large number present indicates the profound impression produced by the death of the young physician. The Lodge voted to attend the funeral of the deceased, and render due Masonic honors to his memory. A committee was chosen to procure a "band of solemn music," and to make such other arrangements as the occasion required. R.W. James Davenport, R.W. Henry M. Lisle, R.W. Samuel B. Lyon, R.W. and Rev. Thaddeus M. Harris and Henry Cox were appointed for this purpose.

On the day of the funeral, the Lodge assembled, "it being a special meeting, to pay the last dutiful respect to our Worshipful and beloved Brother, Doc't Joseph Gardner, Senior Warden of Union Lodge." A procession was formed, consisting of the members and "a respectable number of Brethren of the neighboring Lodges, under the care and direction of the R.W. Brother Henry M. Lisle and W. Brother Sam'l B. Lyon, Marshals. The Lodge marched with solemn music

from Union Hall to the house of mourning, and from thence to the place of interment, where the Masonic solemnities were performed by the R.W. and Rev'd Brother Thaddeus M. Harris and others." After the service the Lodge returned to Union Hall, where a committee, consisting of Brothers Davenport, Lisle and Daniel Withington, was appointed to send a letter of condolence to the widow of the deceased Brother.

At the regular communication in July a vote of thanks was tendered to W. Brother Lisle for his "pathetic address to the Lodge on the death of Brother Gardner;" at the same meeting the letter of condolence to the widow, and her reply to it, were read and ordered to be recorded.*

In 1809 the Lodge failed of its usual full supply of work, though it was not condemned to entire idleness. It had more time than before to attend to the lectures and look after its finances; and at the end of the year they report that six dollars of the funds in the treasury "are said to be counterfeit." This fact is reported upon several times; and finally, the Brethren, as if tired of hearing annually about this spurious money, vote to deposit it in the Lodge chest till otherwise ordered. As an indication of the skill and honesty of the Committee of Finance, they announce that the books of both the Treasurer and the Secretary "are well kept, rightly cast and well vouched, except in the Secretary's we discover a mistake of one cent." Doubtless the delinquent official made up the loss and corrected his account; but the six dollars of bad money seem to have been a dead loss.

Business was more driving with the Lodge in 1811. Early in the year the Brothers took up a collection for a distressed member; and the Treasurer was required to inform the absent

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*See Appendix.

Brothers of the donation, which amounted to fifteen dollars and a quarter, so as to afford them an opportunity to increase the sum.

On the twenty-third of May, 1811, the Brethren attended the funeral of Brother Benjamin Bird. The Lodge marched in procession to the North Meeting-house, and from there to the place of interment, where the solemn Masonic services were performed. The Lodge in Quincy was invited to attend the funeral of Brother Bird. At the June meeting the Lodge voted its thanks to Brother Nehemiah W. Skillings, for his handsome present of two Masonic punch pitchers; and these are the pair which are included in the furniture of the Lodge at the present time, though there seems to be no especial use for them, as in the years when the Brethren met in the hall of Brother Richards, on the "Upper Road."

During this year the attendance of the members was quite strong, though the work was not as plentiful as in some former years. The finances were in good condition, and the Brethren seem to have come to the conclusion that the Secretary was entitled to some compensation for his services. The Committee on Finance, as they had done the preceding year, recommended that two dollars be the reward of his services, which was magnanimously granted to him. It is to be hoped that the munificence of the Lodge did not tempt the worthy Secretary into any lavish personal extravagance, or turn his head at this smile of fortune. Twenty-seven members were present at this meeting.

At the December communication only six members were present, and the Lodge was opened on the first step by Worshipful Jonathan Bridgham, and "part of a Leactur was given from the Chair." The Secretary explains that the weather was very stormy.

Early in 1812 a petition was presented by Brother George Manning, one of the original members, who had been discharged, presumably at his own request, at the close of the year 1800. The object of the petition is not stated, but a committee, consisting of two Past Masters and a Past Junior Warden, was chosen to confer with Brother Manning. This committee appear to have had some delicacy in dealing with the case of Brother Manning, and the Lodge recommitted his request to the remaining Charter members, thus indicating that they desired to have the petitioner's case tried by his peers in the Lodge. From this committee's report we ascertain the nature of the request, which was that he might be restored to membership, waiving the usual forms and fees. We know nothing of the merits of the case, but the committee appear to have decided it with the utmost firmness; declaring that the petitioner could not be admitted to membership without "standing proposed one moon, and being balloted for, agreeably to the By-Laws."

In August, the Brethren convened at six o'clock precisely, had quite a large meeting, and two Fellow Crafts were raised on this occasion. At this communication "Cap'n Moses Dogg" was proposed. At the following meeting this "Dogg" was accepted and received his First Degree. When he obtained his Second Degree he was "Brother Moses Dogge;" and when he expresses a wish to be raised, it turns out that his name is "Brother Moses Dodge;" and in behalf of the worthy and attentive Secretary, who has lain in his grave nine-and-twenty years, we are disposed to apologize to the initiate of sixty-four years ago for the indignity cast upon him through his name; but as Brother Dodge joined not the Lodge, we are unable to trace him or his descendants in the Lodge books.

Brothers or their widows in need of relief from the Lodge were required to present a petition to that effect. A certain Brother, who had been a member for nine years, died on the sixth of March, 1813. Ten days later, on the regular Lodge night, the Brethren voted to suspend the rule relating to this subject, and a committee was appointed to look into the state of the funds, and ascertain what part thereof would have belonged to the Brother at the date of his decease. The committee reported the amount, and this sum was donated to his widow. Though the by-laws required that the amount of fees should be returned to the widow of a Brother at his decease, if she was needy, this appears to have been the first instance in which the fund on hand was actually divided, though it was done in several cases afterwards; and, possibly, this method of procedure had a greater influence on the fortunes of the Lodge than the members could have suspected, for they did not anticipate the fiery ordeal the whole Fraternity was to pass through within a score of years.

At the annual meeting for the choice of officers, in 1813, the Lodge met, as previously arranged, at five o'clock, in order to be in time for a public installation. Thirty-eight members were present, though the highest number of votes cast was twenty-nine, from which we infer that some of the younger Brethren delayed their coming in order to escort the ladies. A marshal and a committee were chosen to introduce the ladies, who attended to their duties, and the officers were installed in due form. "The Rev. Brother Harris delivered an address well adapted to the occasion." Among the guests of the Lodge at the installation were Brothers William Pope, Samuel Payson, with others, and about forty ladies.

At the next meeting the Auditing Committee reported on the state of the funds; and while the assets of the Lodge,

mostly invested, amounted to over thirteen hundred dollars, there was not cash enough to pay the debts. The committee urged that the Treasurer be required to collect what was due, and declared that Royal Arch Masons ought to pay visiting fees, like other Brethren; and that all should pay for special as well as regular meetings. The report was accepted.

The public installation was so successful in the preceding year, that the Lodge repeated it in 1814. The Rev. Brother Harris again delivered an address, and twenty-four ladies and two children were present.

The subject of refreshments seems to have given our ancient Brethren some trouble at times, independently of the price, the quantity, and the quality. In 1815 it was voted that the Bible should be closed during refreshment. Unfortunately we have not the arguments which induced the passage of this vote. Possibly the members did not think it was treating the "three great lights" with proper respect to indulge in spirits, wine and punch, while the revered emblems were visible, like a real presence, on the altar. About seven years later the Brethren reversed the decision, and voted, "That in future the Bible should remain open during the time of refreshment, as was formerly the custom." Doubtless the Brethren had a reason for this action, as well as for that formerly taken. Perhaps they came to the conclusion that, as the body was the temple of that better part of man which can never die, its refreshment, even with spirits, wine and punch, was as right, proper and holy as any other part of the business of the Lodge. At the meeting following that at which the first vote was passed the stewards were ordered to remove all refreshments from the hall before the closing of the Lodge. Here, again, we are entirely in the dark in regard to the motives of our Brothers of threescore years ago; and we can only surmise that it was

in order to prevent any of the weaker members from tarrying too long at the hall after the Lodge was closed, and refreshing themselves too generously when the solemn and dignified portion of the Fraternity had retired. If this was not the reason, possibly it was to enable the Brethren to recover the proper equilibrium before they returned to the bosom of their families. The members were prudent in all matters, and we are bound to believe they were so in relation to this subject of refreshments. As the Masonic customs of our country have materially changed for the better within the last half century, it is not important, outside of a natural and commendable curiosity, to fathom all the motives of our predecessors in the Craft.

On the sixteenth of May, 1816, Union Lodge laid the corner-stone of the church on Meeting-House Hill. Possibly this is regarded as a more important event now than it was considered to be sixty years ago, when such occasions were more common. We find no note of preparation for this interesting event recorded in the Lodge books, not even a request for the Lodge to perform the ceremony; though, as the minister of the church and five of the building committee were members, it is probable that a verbal request was made without the knowledge of the careful Secretary.

On the eventful day, the Lodge met at the hall of Captain Pearson Eaton. The R.W. Master, Samuel B. Lyon, being absent, the Senior Warden requested the R.W. James Davenport to preside for the occasion as Master. The Lodge then chose Brothers Henry Cox and Samuel H. Everett as Marshals. R.W. Daniel Withington was appointed to carry the great light; R.W. Ebenezer Withington to bear the corn; R.W. Edmund Baker, the wine; and R.W. Edward W. Baxter, the oil.

A large concourse of spectators assembled on the occasion.

The parish committee and others escorted the Lodge to the site of the church, and the procession was formed in the following order: —

The Parish Committee.
Artificers and Operative Masons,
Employed in building the new meeting-house,
Each with a tool of his Craft in his hand.
Citizens.
UNION LODGE.
Marshal. Tyler.
Stewards, with wands.
Entered Apprentices.
Fellow Crafts.
Master Masons.
Treasurer and Secretary.
Senior and Junior Wardens.
Past Masters.
Great Light.
R.W. and Rev. Brother Harris and Rev. Brother Warren Pierce.
Corn, Wine and Oil.
Marshal. The Right Worshipful Master,
With the Senior and Junior Deacons on each side of him,
With their wands.

The procession moved, under the direction of the Marshals, to the southwest corner of the foundation. The services were introduced with prayer by the Rev. Brother Harris, and then a sacred ode, written for the occasion, was sung. The stone was then examined and laid with the solemn rites and honors of Masonry. Another ode was sung, and the pastor of the church delivered an address. Deacon James Humphreys, the Chairman of the Building Committee, then delivered the tools for the building to the workmen employed in the erection of the church, with the following charge: —

"GENTLEMEN: — In behalf of the parish committee I congratulate you on this occasion. The corner-stone for the foundation of the sacred edifice here to be erected is now laid, and I deliver over to you the implements of the artificers by which the work is to be constructed. We intrust you, the master workman, with the superintendence and direction of the building. Let it be prepared, formed and finished in a masterly manner, as becomes a temple for the worship and honor of God. And let me charge you, and the laborers that you shall employ, not only to be diligent and faithful, but discreet; and to remember that you are not only working for *us*, but in a peculiar sense for God, in building a house for *him*. Let there be, therefore, no unworthy contention and no unsuitable indulgence among you; but all the conduct of all the workmen be such that God may approve them, and the work in which they are engaged; and may he bless us, and we ascribe to him the glory. Amen."

As the master-builders were both Masons and members of Union Lodge, there can be no doubt that the church was "formed and finished in a masterly manner," as the good deacon charged them to do the work; and the fact that it has stood on the apex of the hill, exposed to storms from every quarter of the heavens for fifty years, is the strongest testimony to the fidelity of the workmen.

During this year, as before, there are some indications that the Lodge and Brother Richards, the purveyor of the refreshments, did not fully harmonize in their dealings. At one time the standing committee were instructed to contract with Brother Richards, "if they can," as though there was some difficulty in the way. At the June meeting this committee are instructed to provide furniture and refreshment for the future. At the next meeting the committee reported that they had agreed with the purveyor to furnish refreshments till the close of the Masonic year, though his full year ended in June. At the annual meeting the standing committee re-

port that they have agreed with Brother Richards for one year; and now, more definitely than at any time before, we are informed in relation to some of the items of the contract. In the first place, the Lodge is to pay thirty dollars a year for the rent of the hall; which we in modern days certainly do not regard as an extravagant price, since the Brethren have demonstrated that it was large enough to accommodate in some manner at least one hundred persons; for this number were present at one of the public installations. In the second place, the landlord of the hall agrees to furnish wine at forty cents a bottle. This would seem to be a very moderate price for any kind of wine that the magnates of Dorchester were willing to drink, though, if the Brethren consumed it by the wholesale, some abatement of the price may have been made on this account. In the third place, the price of punch was fixed at thirty-three cents a pitcher. A "pitcher" would be an unknown quantity if this portion of the furniture of the Lodge had not happily been transmitted to the Masonic posterity of the Brethren. These vessels we know were quite large; and if they contained anything to qualify materially the lemonade, which tradition informs us was the foundation element of punch, thirty-three cents for the quantity of the fluid one of these pitchers will contain cannot be regarded as an exorbitant price. We are almost on the verge of fearing that the Brethren looked out too sharply for the interests of the Lodge, and too little for those of Brother Richards. But we are hardly competent to judge in the matter, for we know not whether the purveyor put a stick or a log into the punch pitchers.

But if the members of the Lodge had any differences with Brother Richards, they buried them in his grave in less than six months after they made this last bargain with him. A

special Lodge was called on the evening of the day of his death, — May 5, 1817. The Brethren voted to attend his funeral, and marched to the place of interment, accompanied by a band of music. At the close of the year the Lodge made a contract for the hall and refreshments with the widow Richards. The prices were the same as before, "spirits at retail prices, and other refreshments as usual."

During the year 1817 Brother John Mears — whose funeral some of the Brethren attended in April of the present Centennial year — was proposed, received his degrees, and became a member of Union Lodge. To him, as the record will show, for his devotion to the institution of Masonry, for his determination and perseverance, thirty years later, more than to any other man, is the Lodge of to-day indebted for its unbroken history of fourscore years, and for the preservation of the charter we value so highly.

The good lady of the landlord and purveyor of refreshments had the confidence of the Lodge, and afforded the Brethren entire satisfaction by the manner in which she provided for them. Her husband had rendered this service for twenty-one years, and no doubt she had become entirely familiar with the tastes and the needs of the members. As may be supposed, Brother Richards did not make his fortune by supplying the Lodge at the prices quoted, and, in little more than a year after his death, his widow does not appear to have been in very flourishing circumstances; for at this time she took advantage of the provisions of the by-laws by which the fees paid by any deceased Brother should be returned to his family, if their means were so limited as to render it needful. As in the instance before named, the Lodge did more than this: they "divided unto" her the share of the funds to which her husband was entitled at the time of his death. In this con-

nection, we obtain the valuable information that the whole number of members was forty-four, and the divisible fund was $1,271.44. The widow's share was $28.88; and as the committee were perfectly satisfied with the capability, prudence and discretion of Mrs. Richards, they recommended that the money be paid to her for the use of herself and children; which was accordingly done.

The interest of the Lodge continues to be well sustained during these years. The attendance upon the meeting is good, and the Lodge is reasonably well supplied with work, though all the Brethren who receive the degrees do not become members of the Lodge. Efforts to increase the interest in the meetings are occasionally made, as: "Voted, that the R.W. Master may give out some word or sentence from the lectures, which any Brother is at liberty to explain on the next Lodge night." Two moons later, the Master, under this vote, gave out the sentence, "What come we here to do?" If any member solved the enigma, the answer was probably such as could not be made a matter of record. Nearly a year later, a Brother did explain a word given out.

The members did not indulge in the use of many "whereases," and we do not always or often understand the reasons for their action; but it is possible that, in these days, the interest of the meetings was too well sustained, and it became necessary to check the enthusiasm of the Brethren, for we find the Lodge voted to instruct the Secretary to record the time at which the Lodge opened and closed. The next meeting opened at quarter past six, and closed at half-past ten. The succeeding one was in session from half-past five till half-past nine. The usual time of meeting was at seven o'clock, though the Brethren, when business was driving,

assembled an hour or more earlier. The hour of closing was from half-past nine to half-past ten.

In July, 1819, it appears that a prominent member of the Lodge had absented himself from the meetings for cause, and a committee of nine was appointed to wait upon him and ascertain his grievances; but, four moons later, the aggrieved Brother appears in the Lodge, and if there was any trouble, the committee did not report upon it. The matter is mentioned only to show how our ancient Brethren dealt with such cases; but the "utmost harmony" seems to have been the tradition of their intercourse with each other, with the Lodge, and with the community.

The calls upon our predecessors for relief were many and often, and they seem to have responded in almost every instance, and frequently with great liberality. In January, 1820, they established a charity fund, and appointed a committee to take charge of it. It was to be supplied by a contribution, to be taken up every quarter; and the first one amounted to nine dollars and twenty cents. The demands upon this fund were so great that no considerable sum was ever accumulated.

On the fifth of May, 1820, the Lodge attended the funeral of R.W. Brother Samuel B. Lyon. The Lodge marched to the church, where a sermon was delivered by Brother Harris, and then to the place of interment, where the Masonic burial-service was performed by Brother Harris and the Master. Sixty Brethren appeared in the procession.

In August Brother Harris appealed to the Lodge for relief in the case of a reverend Brother in Wrentham; and though it was "haying-time," and but few were present, five dollars and thirty-two cents were raised.

During this year the Lodge appears to have engaged in

some business of questionable expediency, relating to a "missionary enterprise," which so troubled the Brethren, that, in January, 1821, they called a special meeting to undo what they had done. They voted to "expunge from the records everything that relates to the business for which the special meeting was called." But Brother Bridgham did not so thoroughly "expunge" the obnoxious record as entirely to balk the curiosity of more modern inquirers; though we are not disposed to disclose what was so studiously concealed.

In March the Lodge attended the funeral of Brother Josiah Davenport. In November a special meeting was called to receive the District Deputy. Twenty-seven members and eight visitors were present, besides twelve members of the deputation. The visiting official of the First Masonic District at this time was Rev. Brother Paul Dean, who published many Masonic sermons, and his name will recall to the older Brethren the religious society called "Restorationists."

At the meeting in July, 1822, an elegant Bible was presented to the Lodge in behalf of Brother Martin Tyler, of Boston, by R.W. and Rev. John R. Cotting, with an address to the Brethren, to which Rev. Brother Harris was instructed to respond. Both the address and the letter * are spread upon the record. The Lodge voted its thanks, and invited the donor of the Bible to visit Union Lodge free of charge, during life.

In October of the same year Brother John Mears presented a handsome Square and Compasses, with the following note: —

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*See Appendix.

"*To the Officers and Members of Union Lodge:* —

"By accepting this token of regard, you will gratify your Brother, who wishes that all our actions may be squared by the word of GOD, and be brought within the compass of our SAVIOUR'S Golden Rule.

"JOHN MEARS."

This was on visitation night, and thirty-four members and twenty-six visitors, besides the District Deputy and his suite, were present. At the close of this year the officers were publicly installed. Thirty-six members, six visitors, and fifty ladies were present; and this large attendance assures us that the Brethren still maintained their interest in the Institution. The record informs us that, at the close of the exercises, "the ladies retired in form."

In 1823 the sudden death of Mrs. Richards, "in whose house the Brethren had for twenty-seven years enjoyed the privilege of a hall," could not be passed by without notice, and they voted to inscribe on their records, "An acknowledgment of the promptness with which she had furnished the accommodations of the Lodge, and the pleasantness with which she greeted them as an affectionate Fraternity." During this year, Dr. Thaddeus William Harris passed through the several degrees, and became a member of the Lodge. He was distinguished as a student of botany, zoölogy, and especially of entomology, in which he acquired a European fame. He was the Librarian of Harvard College from 1831 till the time of his death in 1856.

In November, 1823, the Lodge attended the funeral of Brother Lemuel Collyer, "in Masonic Order." During the following year three Masonic funerals occurred: in February, that of Brother Henry Cox, when the members met at "Dr. Richmond's meeting-house;" July 17th, that of R.W. Brother

James Davenport; and October 3d, that of Brother James Blackman. We are somewhat surprised that so little notice was taken of the departure of Brother Davenport, or that so little relating to his funeral was recorded, for he was a soldier of the Revolution, and distinguished himself as a Mason. He was one of the Charter Members of the Lodge, was its First Junior Warden, was seven years its Master, in three different terms, and was an active member up to the month before his death. It appears that he was in rather poor circumstances, and the Lodge presented him a small sum just before his death.

At the close of 1824 the officers were publicly installed; and twenty-six members, nine visitors, and fifty-five ladies were present at the ceremony. As usual, Brother Harris, "delivered an appropriate address." Whether for his service on this occasion, or for his general usefulness to the Craft it is not stated, but at a later meeting the Lodge presented its "thanks and an American eagle" to Dr. Harris. As the Doctor was not an ornithologist, like his gifted son, it is to be presumed the eagle was not the national bird, but the American coin of that name.

At the visitation, in 1825, the Secretary reports seventy or eighty visitors present, besides the District Deputy and suite. At the annual meeting the Committee on the Charity Fund reported that they had received $82.46, and had paid out for relief $64.41, leaving in their hands a balance of $18.05. In addition to this disbursement for charity, the Lodge still continued to "pass around the hat" for needy Brothers, besides taking the collections every third moon. During this year the meetings were largely attended, and generally the Lodge had work on hand. At this communication it was voted that the

Treasurer be exempt from the payment of quarterages in the future.

One cannot follow out even the meagre thread of events, as traced in the old records, without being saddened, and even shocked, as from time to time he realizes "how the mighty are fallen." Men who have been active and useful members of society, who have held prominent places in the town and in the Lodge, are reduced in their age and feebleness to penury and want; and the Lodge becomes their sheet-anchor in the time of distress. It was well that it should be so, for they had served the Institution faithfully in the day of their strength. At the meeting in February, 1826, a Brother presented three dollars to the Lodge to be used for the benefit of one such as has been described, or for such other purpose as the Brethren might think proper. This donation doubtless brought out the information of the needy individual's situation, and the Lodge increased the donation to ten dollars, and sent it to the Brother. These musty old records tell a good story of our ancient Brethren, and when we realize how they were reviled and persecuted by meaner and smaller men than they were, the only revenge we could ask of the more decent of them would be that they might read the pages of these time-stained volumes.

On the eleventh of May, 1826, the Lodge attended the funeral of Brother Samuel H. Everett, and, on the sixteenth of August, that of Brother Edward Withington, the last but one of the Charter Members who retained his connection with the Lodge at this date. At the visitation, in November, the R.W. District Deputy was Brother A. A. Dame, who still lives and retains his interest in the Fraternity, just half a century after the inspection. He was attended by Rev. Brother Samuel Barrett, an honored clergyman, noted for his quaint sermons, who died

many years ago, and Brother John P. Bigelow, who was the Mayor of Boston in 1849–1851.

At the close of the year the officers for 1827 were installed and the occasion was public, fifty ladies being in attendance. The Committee on Refreshments are not so guarded as in former years, and they recommend that wine and spirits be provided as usual, omitting punch, and that refreshments of food be dispensed with during the summer months. If any food "worthy of notice" was left after the collation, the stewards were to give it to some poor family of a Brother, which was certainly a commendable idea. At this meeting Brother John Mears was chosen and installed Senior Warden.

THE PERIOD OF DECLINE.

As the period of decline begins at this time, it may be well to notice some of the indications of decay. The line of demarcation between the first and second period is not very clearly defined. It was in 1826 that one Morgan departed from Batavia, N. Y., for Smyrna, where it is said he was afterwards seen; or for some other place; but it is not known where he went. The material fact is that he departed, and that his departure occasioned the most tremendous sensation all over the United States. It was the beginning of the anti-Masonic excitement, and it affected Union Lodge as it did all others, — it drove out the timid, but it only strengthened and increased the loyalty of the faithful to the Institution. Between 1826 and 1846, which includes the second period of twenty years, not a single member was added to the Lodge. In the former year Joseph Wales, Dean Willis, Jason Kilton and James Davenport, — the son of the original member with the same name, — became members, the last of them in August. The next subscribers

to the by-laws were our venerable and beloved Brothers Charles Breck, Thomas T. Wadsworth and Robert M. Todd, all of whom had held their faith through the dark days. The record of the last portion of the first period is rather meagre and confused. The date when James Davenport became a member is not entered, though he signed the book with his own hand; but we find it by referring to the record. Jason Kilton signed the by-laws, and is entered as becoming a member, in the handwriting of the Secretary for 1828, "October 2, 1827;" and in the same hand that he "deceased May, 1827." As even Masons cannot conveniently sign their names after death, this is a palpable mistake; and, recurring to the record, we find that Kilton and Willis were admitted to membership at the same meeting, — August 26, 1826. They were the last to join the Lodge in the first period. Wales and Willis paid the fee of ten dollars; Kilton gave his note, and it is probable that Davenport did the same, for the Secretary does not mention the payment of either. This would seem to be irregular in our day; but there could be but little difference between this way and collecting the fee and then loaning the money to a Brother on his note.

Though the period of decline begins at this time, the prosperity of the Lodge did not cease all at once. One Mason was made in 1827, who did not join the Lodge till nearly twenty years afterwards. Two were proposed and rejected in the same year; and one who was admitted to membership did not thereafter appear in the Lodge. In 1828 one Mason was made; and this was the last one till the year 1846. The funds of the Lodge were not materially diminished for several years; but at the beginning of 1828 Brother Edmund Baker, as chairman of Committee on Finance, gave considerable attention to this subject, introducing a new and more methodi-

cal system of keeping the accounts, for which the Lodge gave him a vote of thanks. The whole statement of the affairs of the Lodge and the method of doing the business, are set forth in the record, in the neat, round hand of the Secretary, Brother Lemuel Blackman. In these years the compensation of the Secretary was five dollars; and one or two years it was eight dollars. The average attendance at the meetings of the Lodge in 1828 was fifteen, and the greatest number at any one session was twenty-three.

The current of events in 1829 is unmarked by anything of importance till nearly the close of the year. The average attendance at the meetings was eleven. The Brethren opened and closed the Lodge, voted to dispense with the reading of the by-laws, and a lecture, or part of a lecture, was given by the chair. The District Deputy made his annual visit, expressed his approbation, and retired in form. This occasion usually brought out a considerable number of visitors and members, for the collation was supposed to be better than at other meetings. At the annual meeting the Lodge voted to dispense with refreshments except on the evening of the annual visitation.

In 1830 the Lodge was invited to take part with the Grand Lodge in the laying of the corner-stone of the old Masonic Temple, at the corner of Temple place and Tremont street; but it does not appear that the Brethren attended as a body. The Grand Lodge also asked a loan from the funds; but the property of the Lodge was not available for this purpose, and the request was declined. The average attendance at the meetings was twelve.

At the last meeting, in 1831, R.W. Brother Edmund Baker sent a communication to the Lodge, — which had now met in Union Hall for thirty-five years, — offering Pantheon Hall, at

the Lower Mills, for its use, "without money and without price." This generous offer was gladly and gratefully accepted, and a committee appointed to make arrangements for the removal. It was not till the ninth of October that the hall was dedicated to the purposes of Masonry, the evening of the annual visitation being selected for the occasion. Twenty-four members were present, and the average for the year was ten. The fund on hand at the close of the year amounted to nearly twelve hundred dollars.

In 1833 the fund was reduced to one thousand dollars before the end of the year; eighty dollars were given to the widows of deceased Brothers at one meeting, besides ten dollars to a poor Brother. The note of a deceased Brother was given up to his daughter. Certainly an excellent use was made of the money, and in view of the end of this fund, which was drawing near, it is to be regretted that much more of it was not used in the same way. Only six meetings were held during the year, and the average attendance was twelve. As early as May, in this year, a committee was chosen to remove the furniture whenever Brother Baker desired it to be done. Probably the subject of dissolving the Lodge had been freely discussed before this time, though no mention of it is made in the record. Those indebted to the Lodge were diligently followed up, and there seemed to be a strong desire to place it in a condition to close up its affairs. No meeting was held from May till the last of November.

At the first meeting in 1834 it was voted to put the notes of all those who did not pay their interest by the April session in suit; but this appears to have been only an amiable threat, and it is almost needless to say that nothing of the kind was done. But at the April meeting, the following cross-contingent vote was passed, and it seems to have relieved a majority

of the Brothers present, who had their eyes on the material substance of the stranded bark : —

"*Voted*, That when the members of the Lodge think it expedient to dissolve the same, and vote so to do, the furniture, etc., be distributed among the members thereof."

At the next meeting, which was a special Lodge, held April 29, Brother Edmund Baker was discharged at his own request; and his action shows on its face that, however it may have been with others, he was governed by no selfish motive. There was evidently no unfriendly feeling between him and the remaining members, for the Lodge met several times after his withdrawal at his hall. After this one, no meeting was held for six months. Only five sessions were held during the year, with an average attendance of thirteen.

The first meeting, in 1835, was held on the third day of November, after an intermission of about a year. But no business was done at this meeting other than to appoint a committee to report upon the state of the funds three weeks later, and to provide that, if the Lodge should be dissolved, the records be deposited in the Grand Lodge. A majority of those present were evidently in favor of dissolution; and some of them appeared to be only waiting to obtain a pitiful share of the property of the Lodge before they abandoned it to its fate. We are not willing to condemn these, for we are not in a situation to comprehend the trials and difficulties that surrounded them. The members of the Fraternity were hooted and publicly insulted. They were denounced by the press and many of the orators of the day as conspirators against the republic and its institutions; and doubtless many of the most honest and sincere of the Brethren, who had been faithful and devoted for a

long term of years, felt that they were clinging to a "lost cause,"and that it was better to make peace in the community, even at the sacrifice of the ancient Institution. The sequel shows that some few were acting under a misapprehension of the nature and consequence of the contemplated dissolution. However strongly inclined we may be to honor and glorify those who maintained their fealty to the Institution, and insisted upon the preservation of the Lodge at all hazards and at any sacrifice, we may not denounce those who were not thus inclined, while they were perhaps equally honest and sincere.

The next meeting, held November 24, 1835, was the most important one of the whole period under consideration, for upon its action the fate of the Lodge depended. There were two parties of Brethren, —those who favored, and those who opposed, the dissolution of the Lodge. The measures adopted at this session were evidently proposed as a compromise. Of the committee who initiated the final action, one was in favor of, and two were opposed to, dissolution. Even now, in the "house divided against itself," the genuine spirit of Masonry seems to have swayed the minds of the Brethren, and the substance was there, though the form had wasted away. Each party respected the wishes and rights of the other.

The Lodge was opened in form by the Right Worshipful Master. The first business was the report of the committee on the condition of the finances. The property of the Lodge was stated to be $1,069.27. The number of members of the Lodge was thirty-one, all of whom "the committee conceive to be equally entitled to participate in the benefit of the funds." The money equally apportioned among the members would give to each about $34.50. The committee then proceed to make several recommendations, as follows: —

"Your committee would therefore recommend that the vote

passed at the last meeting, by which the Lodge is to be dissolved at a subsequent period therein contemplated, be reconsidered, and instead thereof that each member who wishes to dissolve his connection with the Lodge shall have full liberty to do so; and shall, upon requesting his membership to be withdrawn, receive his proportion of the funds of the Lodge as soon as it can be collected. The furniture shall remain for the use of the Lodge, those who withdraw relinquishing their claim to any part thereof."

This report was accepted, which carried with it the adoption of its recommendations. It was an arrangement by which those who clamored for their share of the funds might be permitted to take their proportion without breaking up the Lodge. Those who were steadfast in their adherence to the Craft were determined to cling to the Lodge with what was left of its furniture and funds. At this meeting the Lodge elected officers for the ensuing year, and then passed several votes, one of them slightly modifying the previous action. Those who were indebted to the Lodge and wished to withdraw were to have thirty dollars, instead of their full proportion of the funds, deducted from their notes on payment of the same; and others were to receive the same sum as their share. The treasurer was authorized to collect the funds as fast as practicable, and was to be paid for his services. It was prudently voted that each member should receive his dividend only in the Lodge-room. The Brethren agreed to meet quarterly in the future. Fourteen members attended this meeting, nine of whom withdrew from the Lodge at the first opportunity to do so after the division of the funds was practicable.

The Lodge next assembled at the regular communication in January, 1836. The only action recorded is the passing of a vote which rescinded that of the preceding meeting, to the

effect that the dividend must be paid in the Lodge-room, and the treasurer was authorized to pay it elsewhere when more convenient. Ten members attended this meeting, all but three of whom were "seceders." At this session, or elsewhere, in accordance with the vote passed, fourteen of the members withdrew from the Lodge; and the discharge is in every instance recorded at the date of this meeting, — January 26, 1836. The remaining members of Union Lodge, as nearly as can be ascertained, were as follows: —

Name.	Admitted.	Discharged.	Died.
Cyrus Balkham,	1807	. . .	1842
James Davenport,	1826	. . .	1852
John Mears,	1817	. . .	1876
Jonathan Bridgham,	1805	. . .	1869
Isaac Withington,	1810	. . .	1854
Daniel Withington,	1805	. . .	1847
Alpheus M. Withington,	1809	. . .	1848
Joseph Tuttle,	1808	. . .	1870
Isaac Howe,	1809	. . .	1873
Joseph Foster,	1800	. . .	1856
Nathaniel Minot,	1797	. . .	1855
Thaddeus Mason Harris,	1806	. . .	1842
Joseph Weeks Withington,	1797	. . .	1845
Samuel Glover,	1822	. . .	1830
Thomas Crehore,	1797	. . .	1847
Mark Hollingsworth,	1803	. . .	1855
Lemuel Withington,	1803	. . .	1847
William Briggs,	1810	1837	. . .

There is a discrepancy of one in the number, which should be but seventeen, instead of eighteen, as appears in this list; for the whole number had been thirty-one, and fourteen retiring would leave but seventeen. Probably Rev. Brother Harris, who as a minister of the Gospel paid no dues of any

kind, was not regarded as a member to be counted in the division of the fund.

The meeting of Union Lodge whereat it passed the crisis of its affairs was held in Pantheon Hall. The next was at the Tenean House, at Commercial point; but only five members were present. For the next ten years the members met with more or less regularity, and the Lodge can be said to have had nothing more than a bare existence; only five or six generally attended the sessions, and ten officers were elected when there were only six present. At the close of 1837 the fund amounted to $540.70. In January, 1838, the Lodge, with six members and two visitors present, received the deputation from the Grand Lodge, R.W. Daniel Harwood being the Deputy Grand Master in charge of the First Masonic District. The delegation outnumbered the Lodge and its visitors by two persons. "The District Deputy, having made the examination to his satisfaction, expressed himself in the highest terms of approbation of the course pursued by those who had remained steadfast in Masonry." At this communication the Lodge reconsidered the former vote, "authorizing any member to withdraw and take with him his proportion of the funds." Though this action was "shutting the stable door after the horse was stolen," it indicated that the Brethren had some confidence in the future, though subsequent events hardly justified their hopes. A few of the members came together at the other three quarterly meetings, but at two of them the Lodge was not opened.

The annual meeting was held at the "Savin Hill Hotel," October 30, 1838, and nine members were present. They elected officers, and the committee reported the amount of the funds to be $503.52. Six members met at the same place in January, 1839, and decided to ask a general attendance of the

Brethren at the April session, to consider the expediency of renewing the monthly communications. Certainly this was very plucky, under the circumstances; but nothing came of it. From 1841 to 1845, both inclusive, the Lodge met at the house of Brother John Mears. In February, 1842, the amount of the fund was $541.11; in October of the same year it had fallen to $427.40; in April, 1843, to $349.85. After this, the reports of the Committee on Finance are not spread upon the records; but as the reader may by this time feel some interest in the notes due the Lodge, we may anticipate far enough to say that, in 1849, two notes, representing $252.86, were destroyed, as worthless, in the presence of the Lodge.

In 1840 only one meeting was held; in 1841 but one was held; in 1842 but two were held; in 1843, two; and in 1844, three. The average attendance at these nine meetings, covering a period of five years, was a small fraction less than five. Seven was the largest number at any one meeting. The Lodge declined to receive the District Deputy, but the Grand Lodge dues were regularly forwarded. At the last meeting in 1844 Brother James Davenport was chosen a committee to confer with the Odd Fellows, who were preparing a hall, to arrange for the joint occupancy of the same. But nothing was immediately accomplished in this direction; and the Lodge did not meet again for a year.

Though the Lodge met in October for the first time in 1845, it held five meetings in what was left of the year. This first meeting may be regarded as a notable one, if it was not the point at which the tide of fortune changed in favor of the Lodge. It is not always numbers that make strength so much as it is the determined will. Only four members were present at this meeting: James Davenport, the Master, Jonathan

Bridgham, the Senior Warden, John Mears, the Secretary, and Isaac Howe, the Junior Deacon. One of the seceders applied to be restored to his membership on his returning the share of the funds; and it was voted unanimously to allow him to come back into the fold on the condition suggested. At the next meeting he gave his note for the thirty dollars, and was restored to membership. It cannot be said that the Brethren of Union Lodge, assembled at this first meeting in 1845, were malignant and revengeful towards those who had left them to weather the gale alone in the old craft; on the contrary, they were magnanimous, for they passed the following vote: —

"*Voted*, To restore all worthy Brethren who may apply, and restore the funds."

But it does not appear that more than one of the seceders, besides the one already restored, ever took advantage of the generosity of the Brethren; and that one did not return till three years later. Under the discouraging circumstances which had beset the Lodge for the preceding ten years, the next vote the Brethren passed, viewed in the light of subsequent events, exhibits a resolution and determination which is almost sublime: —

"*Voted, That those present be a committee to resuscitate Masonry in Dorchester and vicinity.*"

This was certainly a bold stroke: and, if we had not the sequel before us, we might be disposed to laugh at the idea of four men, gathered in a private house, resolving to revive an Institution as dead as Masonry was popularly believed to be, — an Institution which had been scorned by its very friends

in its own temples; which had been reviled, traduced and denounced by honest and dishonest bigots all over the land; which had a great political party arrayed against it, that had won victories on this issue alone. The action would seem to be simply ridiculous; and we can only wonder that these Brethren did not let the memory of the Craft perish, rather than attempt to keep it alive when its enemies were so strong and its friends were so weak, and, worse than this, so lukewarm. But this action, followed out as it was by the most determined effort, against almost every possible obstacle, was the germ of the subsequent prosperity of the Lodge. After this decided expression of their intention, the Brethren parted to meet again in two weeks.

The time for the meeting came, but not all the Brethren who had so emphatically expressed themselves appeared. Of the four, only Brothers Davenport and Mears were present, with one who had not attended the former meeting. The result seemed to point to nothing but failure in the future. The Brothers determined to ascertain who among them were willing to attend and support the stated meetings of Union Lodge. To ordinary minds it would seem to have been demonstrated that none, outside of their own little band, were willing to do anything of the sort. The Brethren had been notified, but they would not attend the meetings. Disheartening as the prospect was, this trio did not give up the battle, even when there was abundant excuse for doing so.

They parted again for another two weeks; but only the three came to the meeting, with a solitary visitor to spy out the barrenness of the land. The Secretary was instructed to inform the District Deputy that, under existing circumstances, it was not convenient to receive the visitation. But the pluck of the Master Spirit of the trio seemed to increase as the

obstacles were piled up before him. The Worshipful Master was authorized to procure a hall for six months, and to make the arrangements for holding the regular monthly meetings of the Lodge. Certainly this was a daring experiment, when it had not been possible for years to gather more than three or four members of the Lodge at the meetings, and when not more than half a dozen could be depended upon to do anything. As in the preceding year, Brother John Mears, Jr., was chosen as the proxy of the Lodge, to represent it in the Grand Body.

In accordance with the vote passed, the Lodge met next on the sixteenth of December, at Baldwin's Hall. It seems to have been clear to the little band of the faithful that they must seek assistance outside of their own immediate locality in the heavy work of "resuscitating Masonry in Dorchester and vicinity." The Macedonia to which they appear to have looked was on the other side of Neponset river; and they cried out to the Brethren on the other shore, "Come over and help us!" In response to this call, came Brothers Todd and Breck and Wadsworth within the next three moons. The first meeting in Baldwin's Hall was another brilliant failure; for of the Lodge only Brothers Davenport and Mears were present, with Brother Todd and two others as visitors. Nothing could yet be done; but the Brethren did not close the Bible and chant the death-song of Union Lodge, as they would have been fully justified in doing; they separated to meet again in two weeks. Again in Baldwin's Hall they gathered on the thirtieth of December; but the prospect was never darker, and there was hardly a sign to encourage any further attempt to revive the ancient Institution. Brothers Davenport and Mears found themselves alone, so far as the members of the Lodge were concerned. But Brother Breck had come over from

Macedonia, and Brother Thomas M. Vinson and two others appeared as visitors. Once more, nothing could be done, and there is no record of any action whatever at this session.

THE THIRD PERIOD.

In 1846 began the third period in the history of the Lodge; and during this year eleven meetings were held. It was by no means a season of great prosperity and growth in the struggling Lodge still gasping for existence. There are no great triumphs to record, no sudden accessions of strength to rejoice the hearts of the toilers, no considerable inflow of new members or return of old ones to relieve the veterans of the watchful care they were compelled to exercise in order to keep alive their invalid mother in Masonry. The most they could muster at the meetings during the year was eleven members, and at most of them not more than half a dozen. All we can record of the labors of the faithful is what they did in the Lodge-room; but this was as nothing compared with what was done outside of it. These Brothers from Dorchester and those from Milton did not come without an invitation, and probably not without some little importunity. It was a dreary occasion to which they were asked. The wine-bottles of the past were broken, the punch-pitchers were empty, and there was no hospitable board, loaded with the good cheer of the early period, to induce them to attend. They were to go by their own conveyances in the night and the cold, forsaking their own cheerful firesides, to join two, three, or at most half a dozen of the Brethren in an attempt to revive an Institution dear to their hearts and memories, which was cast down and almost destroyed. All honor to them for their devotion, their zeal, and their perseverance in the face of so many obstacles! We won-

der that their hearts did not fail them; and though we may not chisel their names on monuments of marble and brass, we will at least preserve their memory warm and green in our hearts.

At the first meeting in the new era of Masonry in Dorchester, six members and seven visitors were present, the latter including Brothers Breck, Todd and Philander Ruggles. After a lecture from the Chair, it was voted to invite some competent lecturer to visit the Lodge and instruct the Brethren in the work, in which, after the long period of inaction, they were necessarily very rusty. The meeting a week later was a special, with about the same attendance. At the February communication the three Macedonians were present, and were proposed for membership; and it took three of the four members in attendance to make up the Committee of Inquiry. It is needless to say that the report was favorable, and, at the March meeting, Brothers Breck, Wadsworth and Todd were admitted to membership. The first two were present, and signed the by-laws and paid the fee of five dollars each. It had been nearly twenty years since the last member before these was admitted; and now there was some encouragement to labor in the cause. Four other members were admitted before the close of the year. These were Francis Skinner, Thomas M. Vinson, Charles Wales and Abraham Noyes.

At the annual meeting for the choice of officers every one of the newly-admitted members was put into office. Brothers Davenport, Mears and Bridgham, who were present at this meeting, seem to have been glad to retire from the chairs which they had filled for the last ten years, and to yield the honors and the toils of office to the younger members. Brother Marshall P. Wilder was asked to act as Marshal, through the Master, but it does not appear that he accepted the position. This meeting and the one before it were held in the hall of the

Odd Fellows, in Bowdoin street, which was engaged for the next year at a rent of thirty dollars a year. The Lodge afterwards voted to call it Friendship Hall in its records and notices, as this was the name under which it was dedicated.

The Lodge entered upon the work of the year 1847 with greatly improved prospects. Thirteen meetings were held, with an average attendance of nine members, the greatest number at any one meeting being twelve. It was a steady and persistent struggle for existence; and the members were obliged to call upon Brethren outside of the Lodge for assistance, though it was generally only for their attendance as visitors. Early in the year Brother Stilman Stone was made a Mason, and in July became a member. It had been nineteen years since the Lodge had conferred a degree before. Brothers Thomas W. Capen and Thomas Miller also received the degrees, and the former became a member during this year.

As the prosperity of the Lodge increases, its history becomes less interesting, for the record is, for the most part, a repetition of the routine work, which is of great importance to the Brethren for reference, but very dry to read as a whole. Perhaps the progress of the Lodge cannot be better set forth than in tabular form, and we present the number of members added each year since the period of decline. But few Masons were made who did not join the Lodge, and the table will very nearly indicate the growth of the Lodge in each year.

1846 7	1854 1	1862 9	1870 19
1847 2	1855 5	1863 12	1871 19
1848 1	1856 0	1864 21	1872 15
1849 1	1857 7	1865 47	1873 7
1850 1	1858 14	1866 15	1874 2
1851 3	1859 9	1867 12	1875 5
1852 0	1860 8	1868 14	1876 4
1853 1	1861 6	1869 6	

The whole number added to the Lodge in thirty-one years is two hundred and seventy-three. During the same time ninety-four are recorded as deceased or discharged; but all whose membership has ceased have not been so entered on the books. If they had been, the balance of members would be one hundred and ninety-four, which is somewhat more than the fact will warrant.

It was not till at least ten years after the revival of the Lodge that it can be said to have been in good working order, and the attendance, under ordinary circumstances, large enough to secure a good degree of interest in the proceedings. Even as late as 1857 we find only six or eight present at the majority of the meetings. From the beginning of 1858 there was rarely less than a dozen at the sessions.

Having indicated, in a very general manner, the growth of the Lodge during the last period, it only remains to pass in rapid review the prominent events of these years. In the earlier time the Brethren never failed to take proper notice of the death of any one of their number, attending the funeral, and generally performing the burial-service of the Order. On the twenty-fifth of January, 1827, the Lodge met at Union Hall, for the purpose of attending the funeral of Brother William Popkin. The members voted to dispense with the usual procession, and the ceremonies were performed in the hall. This appears to have been the last use of the burial-service in the two first periods of the history of the Lodge. Masonic processions at this time, and for the next ten years, were in peril of being hooted and pelted by the mob; and the Brethren were not inclined to rouse the angry passions of the bigoted rabble. The writer saw the procession at the time the corner-stone of the old Masonic Temple was laid in 1830, and well remembers the jeers and insults

that were heaped upon the Brethren of the Grand Lodge as they passed through Tremont street. We are told that it was so in Dorchester, and that the members of the Fraternity, even when they did not appear in the capacity of Masons, were openly insulted at the town-meetings, and on other public occasions. Doubtless it was deemed wise and prudent to dispense with all Masonic parades and public gatherings which might subject the members of the Lodge to insult and annoyance. Like the Covenanters and the Waldenses, it was better for them, and for the community, that they should assemble unseen and unknown.

In the same year Brother Jason Kilton died; but the record contains no mention of his death. In 1830 three members of the Lodge passed away, and we find that the Secretary was instructed to send letters of condolence to the widows of Brothers Samuel Glover and Samuel Capen, both of whom died in March. For the years 1828, 1829, and till the month of June, 1830, the record is in the fair, round hand of Brother Lemuel Blackman. The Secretary *pro tempore*, who served for the rest of the year, makes no mention of the fact that the officer in whose place he acted died on the first of October. Probably some notice of the event was taken, though not recorded, for we find occasionally, in previous years, that obituary memoranda were inserted after the record was closed. In May, 1832, the Brethren voted to send the "customary letter" to the widow of Brother Joseph Wales. Brother Ebenezer Withington, the last of the Charter Members who retained his connection with the Lodge, departed this life in the same year, and the Lodge sent a letter of condolence to his daughter. R.W. Edmund Baker was present at the meeting at which this action was taken, retained his membership nearly two years longer, and died in 1846, being

the last of the original members of which we have any record.

Brother Edmund Tileston was present at the January meeting in 1834, and died in November of the same year. This was at the time when the two parties were discussing the dissolution of the Lodge, and no mention is made in the record of the deceased Brother. Brother Thaddeus Mason Harris died April 3, 1842; but no meeting was held within six months after his decease, and no action was taken in relation to the departure of one who had done so much for the Lodge and for the Institution. R.W. Brother Cyrus Balkam died in February, 1842. The event was announced in the Lodge, and that was all, though the deceased was Master at the time of his death, and was the only Master of Union Lodge who died in office. In 1847, when the Lodge had in a measure come to itself again, the Secretary was directed to write a letter to his widow, enclosing a small sum of money as a token of remembrance. Brother Joseph Weeks Withington died in 1845; but no record of the event appears, and only the year of his decease is given in the book of the by-laws. Brothers Daniel Withington and Mark Hollingsworth are recorded as deceased without any date.

Masonry sets forth the immortality of the soul as one of its prominent doctrines, and it is a part of its faith to keep green in the memory of the Craft those who have departed this life to enter upon a higher existence; and we have endeavored, as far as the imperfect record would permit, to place the names of those who died during the time the Institution was so crippled that the proper work of the Lodge could not be done, where the living Brethren may see who have gone before them.

In 1847 the Lodge reduced the fee for membership to two

dollars; but this action was intended only as a temporary measure. At the meeting of the Lodge on the eighteenth of January, 1848, Brother Alpheus M. Withington sent a communication to the Lodge, asking to be discharged from membership on account of his age and the distance of his residence from the place of meeting. The Brethren granted the request, with "the best wishes of the Lodge;" and, at the same time, made him an honorary member. He had retained his connection nearly forty years; and certainly he was entitled to retain his membership, without further payment of dues; but he appears to have been discharged on the book at this date.

In 1848 the Brethren labored diligently to improve their knowledge of the work, and, at the August meeting, Brother W. C. Martin, Grand Lecturer of the Grand Lodge, was present to assist them in this laudable endeavor; and with him came several other prominent Masons, including Brother William Parkman, afterwards Grand Master.

In October the following vote was passed: "That a committee of three be appointed to wait upon those Brothers who have withdrawn from the Lodge and received a portion of the funds, and to request them to refund the same; and, in case of refusal, to inform them of the probable result." The committee was appointed, and at the next meeting reported progress, and asked for further time. Up to the present date this committee has not again reported; and our curiosity in regard to the "probable result" is not likely to be gratified, unless the only surviving member chooses to unseal his lips. It may seem to some, after seven-and-twenty years have elapsed, that, as the Lodge voted to divide the funds and to allow those who chose to withdraw with their shares, it was hardly wise to threaten the seceders with any "probable result."

At the visitation of the District Deputy, in October, 1850, the Lodge and its guests "proceeded to the ante-room, and partook of some refreshments provided by Brother Stone." This was the first time in the history of the reviving Lodge that a collation had been provided; and it indicates that the traditions of the elder Masons had not perished altogether, though we are confident that the beverages of the olden time were rigorously excluded from the feast. We are not informed of the nature of the refreshments; but, judging from the fact that Union Lodge afterwards became celebrated for its "doughnuts," we can have no doubt that this New England specialty was one of the principal ingredients of the collation.

Brother Robert M. Todd was first elected Master of Union Lodge for the year 1850, after having served three years as Senior Warden; Brother Charles Breck was elected Senior Warden after three years' service as Junior Warden; and Brother Thomas T. Wadsworth was elected Junior Warden, after having served as Junior Steward and Senior Deacon. Thus it appears that the three Macedonians who had come over from beyond Neponset to help "resuscitate Masonry in Dorchester and vicinity," filled the three highest offices in the Lodge. Brother Todd was made a Mason in Tyrian Lodge, Gloucester, Mass., in 1826, and has therefore rendered to the Craft full fifty years of service. He was Master of this Lodge for four years. Brother Charles Breck was made a Mason more than fifty years ago. On the record of the regular communication of this Lodge of March 21, 1826, we find among the names of the visitors that of "Charles Brick;" and the same name in the minutes of the meetings of June 13, and August 15 of the same year. Although the Brethren have for the last thirty years regarded Brother Breck as a "perfect brick," our modern secretaries have not been in the

habit of spelling his name in that way; but we are assured by our worthy and venerable Brother that he visited this Lodge in Union Hall, and we are confident he is the "Brick" of fifty years ago. He was Master of the Lodge two years, Senior Warden five years, and Junior Warden three years. Brother Wadsworth was made a Mason in Union Lodge in 1825, just as the darkness of the evil days was gathering, and he did not become a member till twenty-one years later. He was Junior Warden two years.

During the period of inaction most of the functions of the Lodge had been suspended; indeed, it remained like a hybernating animal, taking nothing and imparting nothing, only sleeping, and just keeping alive all the time. The Lodge paid its dues to the Grand Lodge as a condition of existence, but it collected no money for anything. The quarterages were not called for or paid. In May, 1851, the subject of revenue was discussed in the Lodge, and it was voted to resume the collection of the quarter dues from the preceding first of April. The quarterage under the old by-laws was twenty-five cents.

Brother Abraham Noyes died December 29, 1851, and at the meeting of the Lodge in March following the Brethren took proper notice of the event.

At the same meeting Brother Stilman Stone resigned his office of Treasurer, as he was about to leave for California, and Brother Frederick P. Moseley was elected as his successor. The Brethren presented a beautiful revolver to Brother Stone, and the Master addressed him "in a beautiful and feeling manner, suited and adapted to the occasion." W.B. Thomas M. Vinson died in 1852. He had served three years as Master of the Lodge, and was elected for the fourth year; but, having accepted an office in the Grand Lodge, his chair became vacant, and Brother Todd was elected in his place. A com-

mittee reported appropriate resolutions on the occasion of his death, which were placed on file, and a copy of them was sent to the widow of the deceased.

At the visitation, in 1852, the Right Worshipful Jerome V. C. Smith, the District Deputy Grand Master of the First Masonic District, who was Mayor of Boston two years later, addressed the Lodge in an eloquent manner, and "suggested that it would be for the interest of Masonry, and especially of the Lodge, to change its place of meeting to some more populous part of the town." At the next meeting this subject was discussed, and a committee was appointed to make inquiries in relation to a hall in some more central location. A report was made on the subject, but no action was had in the nature of a removal, and the Lodge continued to occupy Friendship Hall for a dozen years longer.

At the annual meeting, at the close of 1852, a committee reported a series of resolutions expressive of the feeling of the Lodge at the death of Worshipful Brother James Davenport. He had been in office, at the time of his retirement in 1846, as Master, Senior or Junior Warden, for fifteen consecutive years; and before and after this term he had served in all the subordinate positions in the Lodge. During the dark days he was one of the most constant in his attendance at the meetings. He and Brother John Mears were almost sure to be present, whether any others attended or not.

At the September meeting, in 1854, when only four members were in attendance, Brother Stone presented five propositions for the degrees, all of which were accepted in due time; and the Secretary had the pleasure of paying over to the treasurer fifty-three dollars and a half on one receipt. From this time the Lodge had all the work it needed, with one or two exceptional years; and sometimes more than it is best for any

Lodge to do. Though no members were added in 1856, the Lodge was well employed during this year, and the seven received the next year were partly the work of the preceding year.

At the meeting of January 29, 1857, the officers were installed in due form by Worshipful Past Master Charles H. White; and very properly the Brethren passed a vote of thanks to him for "his valuable assistance at the installation, and for his instruction in the work of the Order." Brother White was often in attendance at the meetings, and his ample knowledge of the work, and of the forms and usages of Masonry, was of the greatest value to the Lodge. The skill of this "bright Mason" was only equalled by his willingness to impart his stores of knowledge to those who needed instruction. Subsequently the Lodge further expressed its gratitude to this constant friend by electing him an honorary member, in which connection he still retains his interest in the Lodge. In November of the same year the Lodge was visited by the Most Worshipful Grand Master, John T. Heard. He was received in proper form, and "lectured on the work and the present state of Masonry." Ten days later a special meeting was called at the request of the Grand Lecturer, who examined the work in all the degrees, and pronounced it to be very nearly that required by the Grand Lodge.

In January, 1858, Brothers Amos Upham, Isaac Howe and Jonathan Bridgham were elected honorary members. They were the oldest members who had taken their degrees in Union Lodge; and the records show that the Brethren always delighted to honor those who had rendered long service and been faithful in the days of trial and hardship. At the next regular communication Brother John Mears was also elected an honorary member; and certainly no one in the Lodge or

out of it was better entitled to this distinction. In his reply to the letter of the Secretary, he uses this language: —

"If during the years of darkness and storm which overhung our Masonic horizon, I was in any way instrumental in preserving the charter, keeping alive the meetings, and advancing the welfare of our Lodge or the Order, I assure you that it was a pleasant duty — one in which I should have been happy to do much more, had it been in my power. I rejoice in your present progress and future prospects. Finally, Brethren, may the God of peace and love delight to dwell with and bless you!"

Early in 1858 the Brethren find that their accommodations in Friendship Hall are too contracted for their needs, and a committee was appointed to consider and report on the subject. Brother Stone, of whom the Lodge rented the hall, proposed to add another story to his building, which should contain a hall thirty-one feet long and twenty-one feet wide. The ceiling was to be arched and ten feet high. Connected with the hall was to be a tyler's room, ten feet long by eight feet wide; on the floor below, he purposed to furnish an ante-room twenty-one feet long by ten feet wide. For these apartments the Lodge was to pay one hundred dollars a year, on a lease for five years, for the use of the hall one evening in each week. The proposition was unanimously accepted by the Lodge. After the summer vacation the Brethren met in the new quarters, and as soon as the Lodge was opened they passed a vote of thanks to Brother Stone "for the neat and beautiful manner in which he had finished the new hall."

Many of the members manifest their interest in the Lodge about this time by their donations of useful articles; and the record teems with votes of thanks to those who have thus contributed to the prosperity of the Lodge. First, it votes its thanks to Brother James H. Upham "for his many donations

of furniture;" and they seem to have been too numerous to be specified. Then to Brother Daniel Eveleth for his labor on the kneeling-stool at the altar. Then Brothers Thomas Knapp, George Woodman and James H. Upham are thanked in a body for their donations. Then the last two of these offer to donate a beautiful set of collars, on condition that the Lodge provide a set of new aprons and sashes, and a sword and belt for the Tyler. The proposition was accepted, and the Lodge paid one hundred and sixty-two dollars for all these "pretty things;" and it may be safely assumed that no Lodge was better fitted out than Union. The silk sashes were particularly magnificent; and probably the Brethren had their eyes on a public parade at no distant day. Then Brother William Withington and two others received the thanks of the Lodge for a beautiful clock, suspended over the Junior Warden's chair. Truly Masonry was "resuscitated in Dorchester and vicinity," and the enthusiasm seems to have been unbounded.

It is made evident at this first meeting in the new hall that Worshipful Brother Breck had taken a contract to resuscitate Masonry in Quincy, as he had assisted in doing in Dorchester. He seems to have made up his mind that there was nothing more for him to do in Union Lodge, now that it was floating joyously along on the tide of prosperity; and he appears to have been willing to turn his back upon the new hall and all the pretty things which had been gathered within it for doing the work in the most elegant and accomplished manner, for he asks to be discharged from his membership, on account of his connection with Rural Lodge of Quincy. He was made Master of that Lodge, to revive it as he had aided in reviving Union. Rural seems to have had no Mears and Davenport and Howe and Bridgham to keep the vital spark from expiring

during the dark days, and its Charter was surrendered. The Lodge granted Brother Breck's request, and he gave himself up to his missionary work in Quincy, as he had when he came over from Macedonia at the call of Brother Mears; but when the moon had waned and waxed full again, the Brethren made him an honorary member, in which capacity he has retained his connection with Union Lodge to the present time.

In October of this year the first three officers of the Lodge were appointed a committee to revise the by-laws. They did their work in a very thorough manner, and reported the entire code in a new draught, and the articles were more concise while they were more comprehensive, and were more in accordance with the practice of Lodges in the modern time. They were adopted by the Lodge, and with few changes are the code of to-day.

At the first meeting, in 1859, Brother Daniel Harwood, now a resident of Dorchester, was made an honorary member. Twenty-one years before he had visited the Lodge as the District Deputy when it met at Tenean Hotel, and "expressed himself in the highest terms of approbation of the course of those who had remained steadfast in Masonry." In March the R.W. Paul Dean, who was a past Grand Master, was also made an honorary member. The Lodge received an invitation to attend the celebration of St. John's Day at Framingham, and the Brethren made extensive preparations for the affair. The committee of arrangements procured the names of forty who agreed to appear on the occasion; and a delegation from Rural Lodge was promised. The beautiful Banner which adorns the Lodge-room at the present time was formally presented by Brother Edward E. Pratt, in behalf of himself and Brothers Nicholas Hathaway, Daniel B. Stedman, and William L. Clark. The speaker made an eloquent address,

defending the Fraternity from the aspersions of its enemies, and giving a "beautiful description of the ancient and modern use of banners to stimulate to deeds of virtue." W.M. James H. Upham "responded in a neat and appropriate manner, thanking the Brothers for the munificent donation, which was the crowning work in the complete appointment of the Lodge, and trusting that the Brethren would ever be found worthy representatives of the principles emblazoned on the banner."

Honorable Brother Marshall P. Wilder was elected an honorary member this year. In his letter of acknowledgment, he expresses the pleasure it affords him thus to be remembered by the Brethren of this ancient Fraternity, and adds: "that we may honor our profession, live in accordance with its principles, and thus become better men and better Christians, and that Union Lodge may ever shine as a burning light in the constellation of Freemasonry, is the heartfelt desire of your obedient servant."

In 1861 the Lodge presented to the venerable Brother Bridgham a suit of clothes. It was accompanied by a letter written by W. Brother William Sayward, to which the aged recipient of the gift sent a very feeling and grateful reply, closing as follows: "May dear old Union Lodge go on as it now is, in prosperity and harmony! May the times which so tried the strength and darkened the light of our beloved Institution never return to try you as your aged Brethren have been tried!"

The continued prosperity of the Lodge and its entire occupation in the work of the Craft furnish little or no material for history. Between 1856 and 1863 the books do not contain the record of the death of a member of the Lodge. Brother Isaac Withington died in 1854; but no notice of the event

appears in the record. Brother Thaddeus William Harris, who joined the Lodge in 1823, and was not discharged on the books, died in 1856 at Cambridge, where he had resided for many years. In the olden time the Brethren were always careful to discharge their Masonic duty to departed Brothers. They attended the funerals of such, performing the burial-service when desired to do so, inquiring into the condition of the family of the deceased, and sending letters of condolence to the nearest friends. The record is not always as full as we could desire; but the death of a Brother was always mentioned in the Lodge, and his name found a place on the record. While the Lodge was struggling for existence, this duty was not always done; though the work of charity was never suspended for even a single year, for when the meetings were not held the officers were empowered to render aid to such as were in need. This duty to the dead has been scrupulously performed since the Lodge came to be in working order.

In June, 1863, when the death of Brother Walter J. Bickford was announced in the Lodge, a committee was appointed to inquire into the circumstances of his family, after the manner of the olden time. No aid was needed, and another committee was appointed to send a letter of condolence to the widow of the deceased, and this letter in full is spread upon the record, as such had been sixty years before. Brother Bickford was made a Mason and joined the Lodge in 1858. In July the same action was taken in regard to the death of Brother Henry C. Foster. He became a member in 1860. Soon after the breaking out of the war of the Rebellion he joined the army, and his regiment was ordered to New Orleans, where he died, greatly lamented by all the members of the Fraternity who knew him.

Possibly our ancient Brethren, if they could step upon the

stage of events, and read the neat and well-kept records of the modern secretaries, would be amazed at the extravagance of their successors in 1864, when they voted that the secretary should receive three dollars for each meeting of the Lodge, in addition to the compensation provided by the by-laws. They were in the habit of solemnly voting this officer two dollars a year for his services; and three dollars for a single meeting would certainly have alarmed them.

The five years' lease of Friendship Hall had expired in 1863, and before the close of that year the Brethren began to realize that a better location and a larger hall were necessary to promote the welfare of the Lodge. A plan for the purchase of "Lyceum Hall" was considered, and all the stock of the corporation owning the building was purchased by certain members of the Lodge with the intention of enlarging and remodelling the structure so that it should contain a large hall for public purposes and another above it for the Lodge, with other convenient apartments. For various reasons the scheme was abandoned; but at the close of 1863 a committee was appointed to inquire into the expediency of procuring a hall in a new building to be erected at Field's Corner. This committee reported in favor of the measure proposed, and a committee of three was raised to lease the new hall, subject to certain conditions named by the Lodge. In February the committee reported that they had leased the hall in Robinson's block for three years, at two hundred and fifty dollars a year, with the privilege of renewing it for two additional years. The same committee was appointed to consult with the builder in regard to the plan of the hall, and to look after the interests of the Lodge while it was in process of erection. Subsequently this committee, now increased to seven, were authorized to raise money by subscription to pay the expense of

furnishing the new hall. The dedication was referred to the Master and Wardens.

The committee raised a large sum of money, though it proved to be insufficient for the purpose, and the new hall was made ready for the reception of the Lodge at its regular communication in September. The original plan of the building had been modified so as to furnish the desired accommodations within the French roof. The hall is forty-eight feet long by twenty-six feet wide, and sixteen feet high. Attached to it are a large anteroom, with a closet, a preparation room, a tyler's room, and a banqueting room, with a small kitchen and closet. The main hall was elegantly frescoed, and was supplied with new furniture.

The Master welcomed the Brethren to the new hall. Forty-four members were present. The Lodge voted to insure the furniture at a valuation of three thousand dollars, which was less than the real value. Votes of thanks were passed to such of the Brothers as donated gifts of furniture and other articles to the Lodge, for the new hall, among which were the following: —

The Master's chair, Brother George Woodman; the chairs of the Senior and Junior Wardens, Brothers John H. B. Lang and Malcom C. Greene; the organ, Hon. Brother Marshal P. Wilder; the trunchions, Brother George T. Stoddard; the marble clock, Brother Albert Howard; two ballot-boxes, Brother Henry Hall; an ancient Masonic chair, Brother John Mears, jr., of St. Andrew's Lodge; a rough and a perfect ashler, Brother Fuller, of Rural Lodge; a picture of Rev. Dr. Harris, Brother William Sayward; a gavel, relic of the Kearsage and Alabama, Brother Preston Goss, of King Solomon's Lodge; the symbolic "G" on the Master's canopy, Brother Copp. Besides these gifts, it is believed that every

member of the Lodge contributed to the large sum required to furnish the hall, in accordance with his means. The Brethren were delighted with their new hall, whose beautiful proportions challenged the admiration of all who entered it. There was nothing gaudy about it, but everything was neat, appropriate and comfortable; and nothing could have been better adapted to the purpose for which it was intended. At the first meeting in Freemasons' Hall — as it came to be called without any vote of the Lodge — three candidates for the degrees were proposed; and at the next communication not less than sixteen were proposed, all but one of whom were accepted. At the first meeting W. Brother Robert M. Todd and Brother Thomas T. Wadsworth were elected honorary members; and thus the three Macedonians who had come to the aid of Union Lodge, and engaged in the business of "resuscitating Masonry in Dorchester and vicinity," were placed in the same honorable relation to the Lodge they had done so much to save and build up. These were busy times with the Lodge, and thirteen meetings were held before the end of the year, making nearly an average of one a week.

On the evening of the twenty-eighth of September a social meeting was held in the hall for the purpose of enabling the ladies and other friends of the members to see the accommodations of the Lodge, and to express the general feeling of satisfaction which filled the minds of the Brethren. The organist and a select choir furnished very enjoyable music; addresses were made by various members of the Lodge, and a bountiful collation completed the harmonies of this very interesting occasion. On the evening of November 2 the new hall was formally dedicated to the purposes of Masonry by the Grand Lodge, the Most Worshipful Grand Master, William Parkman, presiding and conducting the ceremonies.

On Friday, October 13, the corner-stone of the Masonic Temple in Boston was laid by the Grand Lodge with the most imposing ceremonies, and Union Lodge appeared in the procession with full ranks. Several of its aged members accompanied the procession in carriages, and added very much to the interest of the occasion.

At the close of the year the officers were publicly installed by R.W. Brother Charles H. White. After the manner of the olden time, a committee was chosen to escort the ladies to the hall, which was filled to its utmost capacity. The usual collation, also in accordance with the custom of the early years of the Lodge, was served at the close of the ceremonies.

The year ended with the Lodge in a state of unexampled prosperity. At the last regular meeting twelve candidates were proposed for the degrees, and the Lodge had received twenty-one new members during the year. The war of the Rebellion, which had been in progress for three years, had excited unusual interest in Masonry in the community, and all the Lodges received large additions to their numbers. The emergencies of the times called for a more frequent use of dispensations than would have been allowable under ordinary circumstances. Several times the Lodge conferred the three degrees in the same evening. Once, by dispensation from the Grand Master, an application was received, the candidate balloted for, and the degrees were conferred at one session of the Lodge. But nothing less than the emergencies of war could justify the asking for or the granting of such a dispensation.

During the year 1865 thirty-five meetings were held, and forty-seven members were added to the Lodge, — more than its entire membership when the Lodge moved from Friendship Hall to the new quarters. The several public occasions which

the change of location suggested had brought Masonry and Union Lodge prominently into the view of the community, and had induced many to seek admission to the ancient Fraternity. Most of the candidates were of the best citizens of the town, and the record shows that the Brethren freely exercised their right to exclude those whom they deemed unworthy. The history of the Lodge during this year is simply a narrative of the hard work done by the members, for the Lodge was in session once and sometimes twice a week during a considerable portion of the year.

The large expenditures of the Lodge, in furnishing the hall and for the unusual number of public occasions, had drawn heavily upon the treasury. A balance of over six hundred dollars, on hand at the close of the last year, was absorbed in the payment of the debt contracted in fitting up the hall. As in the olden time, a simple collation was provided at every regular meeting, for the first two or three years after the removal to the new hall; and, though it added not a little to the sociability and to the general interest of the meetings, it was a considerable burden upon the treasury. Early in the year the Brethren began to consider a plan for increasing the revenue of the Lodge, and, after inquiry into the practice of other Lodges, it resulted in raising the fee for the degrees from twenty-five to forty dollars, as it has remained since that time.

In March the death of Brother Aurora W. Oldham, who became a member in 1862, was noticed in the Lodge. At the same meeting W. Brother Breck reported that he and other members had visited the widow of Brother Joseph Wales, and conveyed to her the donations of the Lodge and the Brethren. The Lodge had voted twenty-five dollars from the funds, and at the same meeting the old custom of "passing around the hat"

had been revived, and fifty dollars was collected for the needy widow. Brother Breck made a full report in writing of the visit to Mrs. Wales, which is appended to the record. The venerable Brother fully convinced those who heard and those who have read his report that he is as generously endowed with wit as with wisdom. Brother Joseph Wales joined the Lodge in 1826, and died in 1832.

The assassination of Abraham Lincoln, President of the United States, produced a thrill of grief and consternation among the Brethren, whose Masonic education had taught them to be good citizens and to yield support and obedience to the existing government. Though the illustrious deceased was not a Mason, he was the chief magistrate of the nation, and as such the Brethren desired to render their tribute of respect to his memory. They assembled in their hall as a Lodge of Sorrow on the evening of April 19. Fifty members and twenty-five visitors were present. A series of resolutions was presented by a committee previously appointed, and adopted by the Brethren, in which they lamented the deplorable event that had deprived the nation of its President, paid a high tribute to his character as a citizen, a statesman and a Christian, and yielded a cheerful respect and obedience to his successor. They voted to spread upon the records the proceedings of this meeting, "as a memorial of the afflicting event we have met to commemorate, of the high character of the illustrious dead, and of the devotion of the Lodge to the cause of the country, as represented by the constituted authorities." After remarks by the Master and the Chaplain, a hymn written for the occasion was sung by the choir. Addresses were made by Rev. Brothers Stephen Bailey, the Chaplain of the Lodge, and S.W. McDaniel, R.W. Daniel Harwood, W. Brother Breck, and Brothers Stoddard and

Allen. After singing, an appropriate recitation was given by W. Brother Sayward. Though the occasion was unusual, it was full of interest.

On the third of December, 1865, the Lodge convened for the purpose of attending the funeral of Brother Stilman Stone, who had served the Lodge sixteen years as its Treasurer, declining a re-election a year before his death. For nearly thirty years the Lodge had not performed the burial-service; the last time being at the funeral of Brother William Popkin, when the ceremonies were in Union Hall. On the present occasion the Lodge formed in procession, and, accompanied by the Germania Band, moved to the late residence of Brother Stone, where, in connection with Norfolk Lodge of I. O. of O. F., the Brethren took charge of the remains, and escorted the mourners to the Codman Cemetery. The Masonic burial-service was performed by the Master in the presence of the mourners and the Lodge of Odd Fellows.

At the election at the close of the year fifty-five votes were cast, and a larger number was often in attendance at the regular meetings. At a subsequent meeting the officers were publicly installed by R.W. Charles C. Dame, Deputy Grand Master.

After the funeral of Brother Stone, the Master was instructed to send a letter to his widow, expressing the sympathy of the Lodge with her in the hour of her bereavement. It was the uniform custom of the early Brethren of the Lodge to send such a letter of condolence to the nearest friend of the deceased Brother. After the revival of masonry, the practice was resumed, and has been continued in some form to the present time. A preamble and resolutions have taken the place of the letter of condolence in later years; but the ancient custom has been substantially adhered to. As this has been

done in every instance where it was practicable to do it, it will not be necessary to mention the action. In February, the Lodge attended the funeral of Brother William Davenport, marching to the church on Meeting-House Hill, attended by the Dorchester Band, where services were held by Rev. Nathaniel Hall. From the church the Lodge, in charge of the remains, escorted the funeral procession to the North Cemetery, where the solemn and impressive burial-service of the Fraternity was performed by the Master, assisted by the Chaplain. Brother Davenport had been a Mason and a member of the Lodge only a few months; but during his sickness he had occasion to learn the value of the Institution, as did his widow after his death. He was the sexton of the First Parish, and an undertaker; and so delicately and feelingly did he perform his duties in the latter capacity, that he was endeared to very many for whose departed ones he had conducted the last sad offices of affection.

The Brethren of the Lodge did not confine themselves to strictly Masonic labors; and in February, independently of any Lodge movement, quite a number of them indulged in the freak of a "surprise party," visiting the home of the Rev. Stephen Bailey, the venerable and revered Chaplain of the Lodge, loaded with acceptable gifts. An oyster collation was prepared in the house, and the Brethren were as happy themselves as they had made the honored Chaplain; and at the next meeting of the Lodge he described the affair, "and in a very affectionate and interesting manner he returned his sincere thanks."

At the annual election forty-seven votes were cast, which indicates the continued interest of the members in the affairs of the Lodge. Occasionally a case for relief was presented as in the olden time; and when Brother Philarmon Ruggles pre-

sented the needs of Brother Baxter, he was always sure of a substantial response. About this time the hat contained twenty-seven dollars when it had made the circuit of the hall, with which the good Brother who called the attention of the Lodge to the case was deputed to gladden the heart of Brother Baxter. These little incidents were of frequent occurrence in the history of Union Lodge.

In 1867 the Masonic Temple in Boston, erected by the Grand Lodge, was completed, and all the Lodges in the jurisdiction were invited to assist at the dedication. Illustrious Brother Andrew Johnson, the President of the United States, was present on the occasion. Union Lodge appeared with full ranks in the procession, which was a very imposing display of Masonic "wisdom, strength and beauty."

The Temple was built and dedicated, and it only remained to pay for it. It was a magnificent structure, and it was the property of the Grand Lodge, which is a representation of all the regular Lodges in the State. The Directors of the Grand Body sent a request to all the subordinate bodies to collect money by subscription; but no encouraging response came from this action, and on the thirteenth of March preceding the dedication the Grand Lodge devised a scheme for the payment of the debt incurred in the erection of the Temple. It was estimated that a dollar a year for thirteen years from each affiliated Mason in the jurisdiction would liquidate the indebtedness in that time. A tax for this time was laid upon the members of the Craft, the Brethren being permitted to commute the tax for the whole period by the payment of ten dollars.

The delegates of Union Lodge were instructed to vote for a reconsideration of the vote by which this tax was levied. It is doubtful whether any better method of raising the funds

could have been devised, or any that would have been less burdensome to the members of the Fraternity. The tax was established by the representatives of all the Lodges, though many seemed to regard the Grand Lodge as a foreign body, who had contracted a heavy debt for a temple in which they had no interest, and cast upon them the burden of paying for it. The objection was urged that non-affiliated Masons were exempt from the tax. On the other hand, they had no share in the building, and had no rights in it, except by the courtesy of its occupants. In the same manner this class of Masons exempt themselves from the payment of ordinary Lodge dues, and have no right in any Lodge-room, save as it may be yielded by courtesy or forbearance. Thousands pay and never go the Lodge; and thousands go and never pay.

In August the question of increasing the revenue of the Lodge was introduced by a proposition to raise the quarterage from fifty cents to one dollar, thus making the annual dues of the Lodge four dollars, besides the tax of one dollar required by the Grand Lodge. A vote to this effect was passed in September; and since that time it has cost five dollars a year to be a member of Union Lodge.

At the annual meeting for the election of officers the greatest number of votes cast was forty-five; and it indicates that the Brethren were still interested in the affairs of the Lodge, and attended a purely business meeting for the purpose of seeing that its management was placed in competent hands. It does not appear that the members were always content with the order of succession in office, and we can only believe the Brethren placed the welfare of the Lodge and of the Fraternity above merely personal preferences. Members may be good men and good Masons, and at the same time be totally unfit for certain offices in the gift of the Brethren. Fitness

for the office rather than "the likes and dislikes" of the voter ought to control him in his action, as the welfare of the Institution is of more consequence than the gratification of individual ambition.

At the regular meeting in December the venerable Chaplain of the Lodge was present, and apparently in the enjoyment of his usual health. He was eighty-five years old; but he was very regular in his attendance at the meetings. During the evening he was even more cheerful than usual, and had a pleasant word for every Brother with whom he came in contact. The weather was clear and cold, and our aged Brother walked to his home, at a considerable distance from the hall. He had hardly entered the house before he fell, never more to rise. It was the stroke of death, and that long and useful life of fourscore and five years was finished. The Brethren were startled at the intelligence of his death when it was borne through the community the next day, for his excellent health and cheerful spirits seemed to promise even many years more of peaceful life. A meeting of the Lodge was called for Thursday evening, at which the Master announced the death of the venerable Chaplain, and a committee was appointed to make the arrangements for the funeral.

On Sunday, the day appointed for the funeral, the Lodge assembled at the hall at half-past one. It was a cold and disagreeable day, but seventy-five members attended the meeting and took part in the solemn services of the day. A procession was formed in the usual Masonic order, and, headed by the Germania Band, proceeded, under the direction of Brother Coolidge Barnard, the Marshal of the Lodge, to the late residence of the deceased. After the religious ceremonies at the house, the Brethren escorted the funeral procession to Freemasons' Hall, where the services were to be performed. The

remains of the aged Brother were placed in front of the altar at which he had ministered. The place which the Chaplain had occupied in the East was appropriately adorned with flowers. After a suitable hymn had been sung by the choir of the Lodge, an address * adapted to the occasion was delivered by Past Master William T. Adams, who also performed the Masonic burial-service. Prayer was offered by Rev. Brother S. W. McDaniel, and was followed by the singing of a hymn written for the occasion. At the close of the services the procession was formed again, and escorted the remains with the mourners to the North Cemetery, where the coffin was committed to the tomb. Rev. Brother Bailey joined the Lodge in 1859, but he had been a Mason more than half a century.

At the annual election, at the close of 1868, the greatest number of votes cast was fifty-eight.

On the twenty-fifth of February, 1869, Jonathan Bridgham departed this life, at the advanced age of ninety-one years, one month and twenty-seven days. He was the oldest member of the Lodge. He was initiated February 21, 1804, and had retained his connection with Union Lodge for sixty-five years and four days. During this long period he had been an active member, and attended the meetings till the infirmities of age prevented. For twenty-seven years he served in three of the most important offices of the Lodge, and filled several of the subordinate positions at various times in addition to this long service. In 1807, while the first James Davenport was Master, and Dr. Joseph Gardner was Junior Warden, Brother Bridgham was elected to his first office, that of Junior Steward, to serve during the following year. In 1809 he was

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* See Appendix.

Junior Deacon; then for the next three years he was Junior Warden; and in 1813 he was Senior Warden. In 1814 he was the Secretary of the Lodge, and with the exception of two years held this office till the end of 1827. From 1836 he served again as Junior Warden for seven years, and then four more as Senior Warden. He was one of the steadfast ones who held the faith during the dark days, to whom the modern Brethren are indebted for the preservation of the venerable charter. Often was he one of the four or six that met at the house of Brother Mears during the years of trial. As long as he was able to visit the Lodge, in the later years of his life, he was treated with reverential distinction by the Brethren, who were conscious of the debt of gratitude the Craft owed to him.

On Sunday, February 28, the Lodge assembled to render the last tribute of respect and regard to the venerable Brother. Over one hundred of the Brethren were present and took part in the services of the occasion. The remains were deposited on a dais in front of the altar, and, after the relatives and friends of the deceased were seated, the services were begun with a dirge by the Germania Band. A hymn was then sung by the Masonic choir. Past Master William T. Adams then delivered an address, and performed the usual Masonic service. At the conclusion of the ceremonies the Lodge marched, to the solemn music of the band, followed by the funeral procession, to the North Cemetery, where the remains were deposited in their last resting-place.*

The greatest number of votes cast at the election of officers at the close of 1869 was thirty-nine. The record indicates that the members had opinions of their own in regard to the

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* See Appendix.

merits of the candidates for office, for it required three ballots to elect the Master, and five to choose the Junior Warden. These proceedings ought not to be interpreted as a want of harmony, but rather as a manifestation of interest in the prosperity of the Lodge. Brothers may differ in opinion in regard to the qualifications of candidates, and still be in perfect harmony in relation to the results to be attained. Certainly a smart contest at the election of officers is vastly more encouraging and hopeful than the indifference which permits members to absent themselves from the Lodge-room when important issues are to be settled. If the election is simply to result by a foregone conclusion in the promotion of deserving officers, the number of votes cast for such a purpose is the practical endorsement which the incumbent ought to have when he takes his chair.

In March, 1870, Brother George Woodman announced the death of Brother Thomas S. Perkins, and offered a series of resolutions, which were passed, and spread upon the records. The deceased Brother had taken the several degrees in Union Lodge, and become a member in 1862. In April the Lodge purchased a lot in Cedar Grove Cemetery, and presented it to the widow of Brother Andrew Collins, deceased. In September the action of the early members in looking up the grievances of a Brother who absented himself from the meetings was duplicated by their successors, who appointed a committee to wait upon a Brother who desired to withdraw from the Lodge for a personal reason; and the committee report the success of their mission. In November the Lodge attended as a body the funeral of Brother Joseph Tuttle, who died November 13, 1870, at the age of eighty-four years, three months and twenty-one days. The Lodge escorted the funeral procession to the North Cemetery, but the Masonic rites were

not performed. The greatest number of votes cast at the election this year was twenty-six.

At the regular meeting in December a committee of seven was appointed to make the arrangements for the reception of Past Master William T. Adams, who had been in Europe six months, and was expected to return the following week. In due time this occasion came off at Lyceum Hall, when the member who was honored with this mark of distinction was addressed in very flattering terms by W. Brother Breck, and he replied by returning his thanks to the Brethren for the favor extended to him on this and many former occasions. An elaborate collation was served in the supper-room, and the festivities, including music and dancing, were continued till a late hour.

At the meeting in October, 1871, the attention of the Lodge was called to the death of Brother George Woodman, who had died in Europe. His remains were brought home, and a large number of the Brethren attended his funeral, without form. A series of resolutions were adopted, spread upon the records, and a copy sent to the widow of the deceased. Brother Woodman was made a Mason in 1857, and joined the Lodge as soon as he had received the degrees. He immediately became deeply interested in the work of the Fraternity, was constant in his attendance at the meetings, and active in carrying on the business and the charities of the Institution. As the Lodge was struggling to recover from the effects of its long period of inaction and disaster, Brother Woodman was earnest and zealous in the work. He contributed largely from his abundant means to the refurnishing of the Lodge-room, and to the fitting up of the new hall. He was liberal in his charities, was ready and willing to render personal service to the needy and afflicted, and was a true friend to those who

confided in him. His death was a heavy loss to the Lodge, as it was to the community in general. He served the Lodge one year as its Junior, and two years as its Senior Warden.

In November the Lodge attended the funeral of Brother John Howorth, who was admitted to membership in 1870, and performed the Masonic burial-service at his grave in Forest Hills Cemetery.

After the great fire in Chicago the Grand Master sent a circular to all the Lodges asking them to contribute for the relief of destitute Brothers in that city, and Union Lodge promptly gave one hundred dollars from its fund for this purpose. At the meeting in November, at which the visitation of the District Deputy occurred, seventy-eight members were present. In the same month the Lodge attended the funeral of Brother Walter S. Sumner, at the church of the Rev. Mr. Means, and afterwards marched in procession to the South Cemetery, escorting the remains of the departed, over which the Masonic burial-service was performed.

At the annual election at the close of the year the whole number of votes cast was forty-three. The total receipts of the Lodge for the year were about twenty-one hundred dollars. Three hundred and five dollars were expended for charity and relief, besides what was raised by contributions among the members. The rent of the hall had been increased to four hundred dollars. The Grand Lodge dues were two hundred and eighty-two dollars, and the Lodge deposited eight hundred dollars in the savings-bank, instead of loaning it to the Brethren, as the early Masons did.

This year the Lodge adopted a new plan for a public installation, which proved to be a perfect success so far as the enjoyment of the members and their ladies was concerned, but too expensive for frequent application. Freemasons' Hall

was open to the guests of the Lodge for the installation of the officers; and the hall was comfortably filled during the ceremony. At the close of these exercises the Brethren and their ladies were conveyed to Lyceum Hall, where an elegant repast was served, which was followed by a social entertainment, with music and dancing, in the large hall.

A special meeting of the Lodge was called January 28, 1872, to attend the funeral of our venerable Brother Amos Upham, who died January 25th, at the advanced age of eighty-two years, ten months and thirteen days. He received the degrees in Union Lodge in 1818, and was a well-known and highly respected citizen of Dorchester. The Lodge proceeded to the church on Meeting-house Hill, where funeral services were conducted by the Rev. Nathaniel Hall; after which the Masonic burial-rites were performed by Past Master Adams. The Brethren escorted the honored remains to the North Cemetery, where they were consigned to their last resting-place. Seventy-five Brothers attended this solemn service.

Seventy members were present at the communication in March, though there appears to have been nothing of especial interest in the proceedings, unless the "raising" of a prominent clergyman of Dorchester may be regarded as such. In May Brother A. C. Southworth presented to the Lodge a picture of illustrious Brother George Washington, as he appeared when presiding over a Lodge, which the Master accepted, and for which the Lodge tendered to the donor a vote of thanks. The picture now adorns the walls of the Lodge-room. Indeed, the beautiful hall of the Brothers has become quite a picture-gallery. The portraits of all the Masters of the Lodge since the revival of Masonry, with a single exception, are included in the collection. Independently of the historic value of these pictures at a future time, they materially increase the attrac-

tions of the hall as a place of meeting; and Beauty is one of the Masonic trinity.

The Brethren of Union Lodge were called together on St. John's Day to attend the funeral of our late Brother C. Henry Webb, who departed this life June 22, 1872. He had been a member of the Lodge about two years, and was a young man of high character and of exceedingly bright promise. His early death was a severe affliction to the immediate circle of friends in which he moved. The Lodge proceeded to the late residence of the departed Brother, and, after the religious services, they escorted the funeral cortege to the Milton cemetery, where the Masonic burial-service was conducted in due form. Leaving the Mason's emblem of the immortality of the soul in the grave of their departed young Brother, the members retired in full sympathy with those who mourned the loss of a son and brother, whose abundant tears were symbolled by the plentiful showers which fell as they returned to their desolate home.

At the October meeting eighty-two members were present. The occasion which had called so many together was the visitation of the Right Worshipful District Deputy Grand Master. Before the delegation entered the hall, the committees appointed at a previous meeting formally announced the death of Brothers Erastus Stoddard and C. Henry Webb, and presented resolutions relating to the decease of each, which were adopted, spread upon the records, and a copy sent to the nearest relatives. Brother Stoddard was an elderly Brother, who had joined the Lodge in 1865. "He was an upright and honest man, gentle in his manner and modest in his mien, and a worthy Mason, who honored the Craft and the Lodge of which he was a member by his simple faith in the precepts of Masonry, and by his zealous practice of its principles."

At the annual election of officers at the close of the year the highest number of votes cast was for Junior Warden — eighteen; all the other elective officers receiving only seventeen votes. This was a small number for a Lodge with so many members, and we do not like to regard it as an indication of a falling off in the interest of the Brethren; and we feel that we need not so interpret the diminished attendance, after the large numbers which had been present at the regular meetings. At this session the committee appointed for the purpose reported resolutions on the death of Brother McNeil Walker, "an honest and true man, intelligent and skilful in his business, and worthy of the respect and esteem of the community in which he resided."

Death was still busy among the most aged members of the Lodge, and on the thirteenth of February, 1873, Brother Isaac Howe died at the age of eighty-six years and five months. He became a member of the Lodge early in 1809, and his membership continued to the date of his death, — a period of sixty-four years. During this long term he filled several subordinate offices, having been a Steward for nine years, a Deacon for six years, and the Tyler for four years. He was firm and unflinching in his adherence to and advocacy of the principles of Masonry, with a strong and heartfelt love for the Brotherhood. In the dark days of the Lodge in Dorchester, the record of those present includes on several occasions only the four names, "James Davenport, John Mears, Jonathan Bridgham and Isaac Howe." Brother Howe's life was a humble and peaceful one. For a number of years before his death the infirmities of age prevented his attendance upon the meetings of the Lodge, and consequently he was personally known to but few of the present generation of Masons, for since his active life as a Craftsman began, two generations of

men had passed off the stage of events. The Lodge adopted appropriate resolutions at the meeting in March, when the death of this "humble and consistent Masonic Brother" was formally announced.

Among the thirty members who were present and listened to W. Brother James H. Upham's sketch of the life of the venerable member of sixty-four years' standing was Brother Frederick B. Leeds. Ten days later this young Brother was numbered with the dead, and the next meeting of the Brethren was to assist at his obsequies. Brother Leeds had been a Mason only two years, and died at the age of twenty-seven years and seven months. He was a young man of bright promise, and was deeply lamented by all who knew him. The Lodge attended the funeral at the residence of the mother of the deceased, where the religious services were conducted by the Rev. Alfred C. Nickerson, after which the Masonic burial-rites were solemnized by the Lodge. The Brethren attended the remains to the North Cemetery, where they were reverently committed to the silent tomb.

At the regular meeting in May the Master proposed some changes in the by-laws, which required the rearrangement of the whole code; and at the next regular communication the amendments were adopted. Doubtless the changes were needed to conform the government of the Lodge to modern usage; yet the remorseless striking out of the Fifth Article — the one requiring a lecture to be given at every regular communication, "should the business of the Lodge permit" — seems almost like an act of iconoclasm. It is true "the business of the Lodge" seldom permitted a lecture, or even a part of a lecture, to be given; the lecture had been almost abandoned as a means of information; and perhaps it was better to make the rule conform to the practice of this and

other Lodges. But it was an ancient custom which one who reads the old records can hardly help regarding almost in the light of a landmark. The Fathers of the Lodge seldom omitted it after the by-laws were adopted; and, as it was an absolute requirement, they found time to attend to it, though they were sometimes as full of business as their successors in modern times. They seem to have regarded the lecture as the fundamental tradition of the Fraternity, and as such to have treated it with the greatest respect. This Article V. was in the original code in a much more stringent form than when it was stricken from the code, and stood as follows: —

"SECTION 5. A lecture, or a part of a lecture, shall be given by the Master, or his appointment, every Lodge night; during which no one shall be admitted into the room, nor shall any be suffered to go out; and the strictest attention shall be given."

How strange it would sound to a modern Mason to be told by the Tyler, girded with the sword of his office, that he could not be admitted to the hall because the Lodge was engaged in attending to the solemn and important work of the lecture; and it was held in such high respect that no Brother was "suffered to go out," any more than in prayer-time. Fortunately there were no trains to catch, for this was a quarter of a century before the first locomotive was built. Even in the darkest days of the period of decline, we read that "a lecture was given from the chair." But modern Masons strike the lecture out of the by-laws.

At the meeting in June fifty-two members were present; and at that in September, when the visitation occurred, sixty-two were in attendance. At the election of officers twenty-seven was the greatest number of votes cast.

At the regular meeting in January, 1874, resolutions relat-

ing to the death of Brother Ira Foster were adopted and recorded, and a copy of them sent to the widow of the deceased. Brother Foster commenced his course in Masonry in 1867, when he was well advanced in years. He was a "faithful and consistent member, whose pure and good life was a happy illustration of the highest and noblest principles of the Craft;" one "whose influence was always in favor of the good and the true, whose life exemplified the Christian faith he professed."

In May W. Brother Breck presented to the Lodge a copy of "a Sermon preached at Dorchester, June twenty-fourth, 1797, before the ancient and honorable society of Free Masons, by Peter Thacher, D.D., pastor of a church in Boston." This was the discourse alluded to in the first pages of this sketch; it also contained the hymn, written for the occasion, by Dr. Harris. It was a valuable gift, and the Lodge tendered its thanks to the donor, and ordered the sermon to be bound for preservation in the archives of the Craft.

At the visitation in September sixty-three members were present. At the election the greatest number of votes cast was thirty-two.

A pleasing incident occurred after the closing of the Lodge at the January meeting in 1875, which the Secretary has very properly recorded in a note to his record; and we wish that his predecessors in the olden time had been in the habit of mentioning such matters of information for the benefit of later generations. A Brother who was a member of Builders Lodge, No. 137, Ottawa, Canada West, presented himself for examination and relief. "He was found to be a Mason and his story, briefly told, was, that he had been shipwrecked, had landed at Philadelphia, and was making his way to Ottawa, where he had a family. He had walked from Taunton that

day, and was hungry and penniless. A purse of eighteen dollars was made up among the Brothers present; he was treated to a substantial supper, and started on his way rejoicing." This was practical Masonry; but the effect was somewhat marred at the April meeting, when a communication was read from Builders Lodge, announcing that James Barker, who had been shipwrecked and walked from Taunton, was an impostor!

At the September meeting, W. Brother Hildreth informed the Brethren that Rural Lodge, of Quincy, had lost by fire its Lodge-room and furniture. Union Lodge passed a vote expressing its sympathy with Rural Lodge in the loss it had sustained, and tendering the use of its Lodge-room and furniture for such time as they might be desired. The offer was declined, on account of the distance, but Rural Lodge tendered its thanks. At the meeting in September, Brother William H. Sayward, in behalf of Brother George F. Ford, presented to the Lodge an account, printed on satin and handsomely framed, of a meeting of Virginia Lodge, No. 3, of Virginia City, Nevada, held on the eighth of September, 1875, on the top of Mount Davidson, 7,827 feet above the level of the sea. The account was entitled "The Masons on the Mountain;" and the Lodge voted its thanks for the gift.

At the visitation in November, the R.W. District Deputy, in behalf of the Lodge, formally welcomed as a visitor, Brother Thomas Kettell, who was in the ninety-second year of his age, and had been a Mason since the year 1809. The aged Brother was called upon to make some remarks, and gave a partial history of Union Lodge in its dark days. He remembered when it was proposed to surrender the Charter; and that, at his earnest solicitation, the idea was abandoned. He was the proprietor of the Tenean House, at Commercial Point, where

the Lodge met from 1836 to 1838. He stated that Brothers Davenport, Withington and Bridgham were the only members who attended and preserved the work. Brothers Breck and Wadsworth, two of the Macedonians who had come to the aid of the Lodge from beyond Neponset river, in the dark days, were present, and gave some reminiscences of the olden time, both of them agreeing that the work of to-day was nearer that of fifty years ago than the work of twenty-five years ago was. At this meeting, Brother Thomas Kettell was unanimously elected an honorary member.

The memory of a Brother who has lived nearly a hundred years can hardly be perfect; and our venerable Brother unwittingly did injustice to the memory of some of the departed Brethren of Union Lodge when he stated that only three of the members of the Lodge attended the meetings at the Tenean House. Brother John Mears was present at nearly every one of them; Brother Cyrus Balkam was the Master of the Lodge, and was present at all of them. Brothers Isaac Howe, Joseph Tuttle, Alpheus M. Withington, Samuel Howe and Joseph Foster were present at one or more of the meetings. It is possible and even probable the Brothers talked of surrendering the Charter when they met at the Tenean House; but all the recorded proceedings of the Lodge relating to that proposition were had at Pantheon Hall, before the Lodge moved to Commercial Point. Those who wished to break up the Lodge withdrew from it at the January meeting in 1836; and the Brethren did not meet at the Tenean House till April of the same year.

For some reason, not apparent in the record, only twelve votes were cast at the annual election of officers; and we conclude that a violent storm was raging, or that events of public interest were transpiring elsewhere.

At the first meeting in January, 1876, the Master announced the death of Brother Zelotes Kenney, who died suddenly on the eighteenth of December. He commenced his Masonic life in 1862, and was a faithful and consistent member of the Craft.

At the same meeting Brother Thomas Knapp, who had been charged with the transmission of twenty-five dollars to the widow of Brother Joseph Wales, reported that the gift of the Lodge had been conveyed to her, and that since she received it she had departed this life. It was more than ten years since Brother Breck and his party had visited the widow with the first gift of the Lodge; and these donations were occasionally repeated during these years.

On the nineteenth of April the Master, accompanied by Rev. Brother A. C. Nickerson as Chaplain, with a delegation of ten members of the Lodge, attended the funeral of Brother Thomas H. James, at Malden, and performed the Masonic service at his grave. Brother James was born in England, and received his first degree in Union Lodge in 1872. He retained his connection till 1873, when his health failed, and he moved to Wellesley, where he died, at the age of twenty-nine years and eight months.

In May the death of two more of the members of the Lodge was announced, both of them venerable and honored Brothers. Committees were chosen to draft resolutions, which were adopted at the next meeting and spread upon the records. The first was Brother Philarmon Ruggles, who at the time of his death and for several years before had filled the office of Chaplain of the Lodge. He was a very worthy man, and an honor to the Fraternity with which he had been connected for more than half a century. He was a bright example of the truest and highest type of Masonry among men;

and as a Chaplain he was religious without bigotry and earnest without fanaticism.

The other death announced was that of the venerable and ever-faithful Brother John Mears, whose name has been so often mentioned in this sketch, who closed his long and useful life April 29, 1876, at the age of eighty years and seven months. He took his first degree in Union Lodge in April, 1817, and became a member in the same year. He died on the anniversary of his initiation, and fifty-nine years after that event. In 1818 he was Senior Steward; in 1819 and the next two years he was Junior Deacon; and while in this position he was elected Senior Warden for 1822, and held the office six years. He was chosen Secretary for 1837, and held the position eleven years. The history of Union Lodge in the dark days has been given; and it seems very like the biography of Brother Mears. "He was, we think, with one exception," says W. Brother Breck, "the last of the forty-three members from Dorchester whose names are attached to that declaration of principles put forth to the world by the Masonic Fraternity of Boston and vicinity in 1831. My acquaintance with Brother Mears began more than fifty years ago. That acquaintance soon deepened into friendship, which through that long series of years was always of an interesting and instructive character; for I seldom if ever met him without receiving some lesson either in science or morality worth remembering. Fifty years ago this summer I first met him in Union Lodge; and I mean no disparagement to other Brethren when I say that a more consistent and worthy Brother I have never met."

At the annual election forty-three votes was the largest number cast, an increase on that of several former years. W. Brother Sayward appealed to the Brethren to overcome their

unwillingness to accept the minor offices of the Lodge, which had of late years affected its efficiency. Brother C. E. C. Breck, in behalf of Brother George Penniman, a former Secretary, presented an ancient punch pitcher, which had been used for Masonic refreshment in the olden time; and the Lodge voted its thanks. A sugar-bowl used by Union Lodge in its convivial days, and presented to the Lodge by Brother Mears, was alluded to by the Master. This article and the two large punch pitchers, presented to the Lodge sixty-five years before by Brother Skillings, were brought into the hall for exhibition. W. Brother Breck, though he had attained almost his fourscore years, was present, and remarked that he had seen those pitchers in the Lodge-room, fifty years before, filled with hot punch. It was suggested that our ancient Brethren might have had some difficulty in finding their way home after the meetings; but the venerable Brother replied that he never got lost in going home. In the words of the ancient records, "the greatest harmony" prevailed at this meeting.

The Master elect, Brother John Pierce, the son of a former Master of the Lodge, and the other officers, were installed by W. Brother Samuel B. Hildreth. Since the revival of Masonry, and often before, it had been the custom of the Brethren to present a Past Master's jewel to the retiring Master; and on this occasion it was presented to W. Brother William H. West by W. Brother Thomas F. Temple. Of those who have occupied the oriental chair in Union Lodge, eleven are still living and still retain their membership.

With the close of the Centennial year of American history ends this sketch of the history of Union Lodge for the fourscore years of its existence. We have followed it through its early and through its later years of prosperity. We have

traced its progress through the years of trial and tribulation, when its life almost flickered out, and its being was preserved by a few devoted and heroic Brothers; and we have watched its slow and almost imperceptible advance through nearly a score of years as its little band of members, increased by the Macedonian trio from beyond Neponset, labored and struggled to build it up on a higher plane of prosperity. We have rejoiced at the success which finally crowned their efforts, and we have beheld the beloved Lodge at the very pinnacle of prosperity. The number of members for the last two years has averaged about two hundred, while up to a dozen years ago it had never reached fifty.

But prosperity does not consist in mere numbers, though this is the proper standard by which to measure the attention and interest of the Masonic Fraternity. As we have observed the procession of events in the Lodge through the long period of eighty years, we have endeavored to convey some idea of the extent to which the Brethren attended the meetings and discharged their Masonic duties. This standard more truly indicates the condition of the Lodge than any other. However faithfully the officers, who are charged with the conduct of the meetings, may prepare themselves for the performance of their duties, however well they may do the work, and provide for the instruction and entertainment of the Brethren, their efforts will be vain without the assistance and co-operation of the other members of the Lodge. A good listener is entitled to even more credit in the Lodge-room than a good speaker; and those who never open their mouths save to utter the response, "So mote it be!" are as much a part of the harmonious machinery of the Lodge as those who recite the ancient traditions of the Craft. The hearers are to the speakers what the fuel is to the steam-engine. Their presence at the meetings

is needed, and their attendance is the essential element in the prosperity of the Institution.

The past three years have been a period of financial disaster and business distress, which have materially disturbed the prosperity of the Lodge. There has been comparatively little work to do, and the number of members has diminished. But it must needs be that such times come to the Lodges; and if the Brethren are only faithful to their Masonic duties, Union Lodge can easily weather any storm.

Most of our old and venerated members, who bore the brunt of the battle in the dark days, have passed from the Lodge of earth to the higher duties of that above. We cannot hold them in too high respect and reverence for what they have done for the Craft. It would be well for the living Brethren, and promotive of the genuine interests of Masonry, if the Lodge at stated intervals should hold a solemn convocation to recall and revive the memories of those who have passed away; a meeting when the Lodge-room should be transformed into a Valhalla to celebrate the noble deeds of the heroes of the Fraternity.

While we honor and cherish the memory of the dead, let us not forget the living who helped to bear the ark through the perils of the evil days. A very few of them still abide with us; but it cannot be for many years more, for they have already passed the threescore and ten years which is the allotted time of man on the earth. The three Macedonians still live. Let us love and honor them.

We may not penetrate the secrets of the future; but we pray for the welfare of Union Lodge. If, in twenty years from now, our beloved Lodge is still in existence, and the Brethren of that day are moved to celebrate its Centennial, may they find the history of these complementary years — whose Masonic

record is yet to be written out, whose events are yet unformed in the dark future — as full of interest and instruction as we have found that of the long period we have considered! If days of darkness, of trial and tribulation, are stored up in the future for the Lodge, may our successors find a record of faithful and devoted Brothers, who were as true to themselves and their cause as were the predecessors whom we honor!

LIST OF MEMBERS

OF

Union Lodge,

FROM ITS FORMATION TO THE YEAR 1876, INCLUSIVE.

"Hon.," Honorary Members; "Hon.,*" Honorary Members who were made such after being paying members for a term of years. The * affixed to the date of discharge need not be explained.

ORIGINAL MEMBERS.

Names.	*Admitted.*	*Died.*	*Discharged.*
Ebenezer Williams	1796	. . .	1803
James Noyes	1796	. . .	1798
Samuel Crehore	1796	. . .	1803
Edmund Baker	1796	1846	1834
Edward Holden	1796	. . .	1797
Samuel Pierce, Jr.	1796	1796	. . .
Ebenezer Withington	1796	1832	. . .
Edward W. Baxter	1796	1819	. . .
George Manning	1796	. . .	1800
James Davenport	1796	1824	. . .
Samuel Richards	1796	1817	. . .
Edward Withington	1796	1826	. . .

SUBSEQUENT MEMBERS.

Names.	*Admitted.*	*Died.*	*Discharged.*
Benjamin Capen	1796	. . .	1798
Samuel Glover	1796	1830	. . .
William Hawes	1796	. . .	1803
Ebenezer Davenport	1796	. . .	1802*
Josiah Davenport	1796	1821	. . .
John Hawes	1796	1813	. . .
Joseph Hawes, Jr.	1796	. . .	1803
Henry Cox	1797	1824	. . .
Amasa Fuller	1797	. . .	1814
Benjamin Cox	1797	. . .	1800
George Bird	1797	. . .	1798
Samuel D. Lyon	1797	1820	. . .
Bela Hearsey	1797	. . .	1802*
Samuel Capen, Jr.	1797	1830	. . .
Samuel H. Everett	1797	1826	. . .
Enos Withington	1797	. . .	1799
Joseph Weeks Withington	1797	1845	. . .
Nathaniel Minot	1797	1855	. . .
Thomas Williams	1797	. . .	1815*
Thomas Crehore	1797	1846	. . .
Benjamin Jacobs	1798	. . .	1836
Timothy A. Crossfield	1798	. . .	1799
James Leeds	1798	. . .	1799
Jesse Haws	1799	. . .	1802*
Lewis Leech	1799	. . .	1836
John Mellish	1799	1824	. . .
Samuel Howe	1800	. . .	1804
Joseph Foster	1800	1856	. . .
John Holmes	1800	. . .	1808*
Samuel Tolman	1801	1813	. . .
Henry M. Lisle	1801	1814	. . .
James Blackman	1801	1824	1823
Lemuel Withington	1803	1847	. . .

Names.	*Admitted.*	*Died.*	*Discharged.*
Mark Hollingsworth	1803	1855	. . .
Daniel Withington	1805	1847	. . .
Joseph Gardner	1805	1809	. . .
Jonathan Bridgham, Hon.*	1805	1869	. . .
Walter Robbins	1805	. . .	1806
Thaddeus M. Harris, Rev., Hon.	1806	1842	. . .
Benjamin Bird	1806	1811	. . .
Amos Holbrook	1806	1842	1822
Isaac Sanderson	1806	. . .	1828
Stephen Badlam, Jr.	1806	. . .	1807
Cyrus Balkam	1807	1842	. . .
Zenas Eaton	1807	. . .	1828
Ebenezer Clapp, Jr.	1807	1823	. . .
Joseph Tuttle	1808	1870	. . .
Lemuel Blackman, Jr.	1808	1830	. . .
Isaac Howe, Hon.*	1809	1873	. . .
Alpheus M. Withington, Hon.*	1809	. . .	. . .
Ebenezer Davenport	1810	1817	. . .
Isaac Withington	1810	1854	. . .
William Briggs, Jr.	1810	. . .	1837*
William Henley	1811	. . .	1836
George Fisher	1812	. . .	1836
Charles Lincoln	1812	. . .	1818
Edmund Tileston	1814	1834	. . .
Warren Pierce, Rev., Hon.	1816	1822	. . .
Joshua S. Bailey	1816	. . .	1828
Jonathan Buttrick	1816	. . .	1823
John Mears, Hon.*	1817	1876	. . .
Jonathan Collyer	1818	. . .	1836
Samuel S. Barnett	1819	1819	. . .
Lemuel Collyer	1819	1823	. . .
Thomas Bond	1819	. . .	1828*
Timothy H. Blackman	1819	. . .	1836
Ephraim Capen	1820	. . .	1829*
William M. Blackman	1820	1875	1836
William Popkin	1821	1827	. . .

Names.	*Admitted.*	*Died.*	*Discharged.*
Henry C. Weatherby	1821	. . .	1828*
Warren Glover	1822	. . .	"Left"
James Pierce, Jr.	1822	. . .	1836
Peter Blake	1822	. . .	1836
Thaddeus Wm. Harris	1823	1856	. . .
Stephen Hall	1823	. . .	1836
Jesse Bradshaw	1824	. . .	1836
Elijah Bird	1824	. . .	1836
John Paul	1824	. . .	1836
Joseph Wales	1826	1832	. . .
Dean Willis	1826	. . .	1836
Jason Kilton	1826	1827	. . .
James Davenport	1826	1852	. . .

(During a period of twenty years no Brother was admitted to membership.)

Charles Breck, Hon.*	1846	. . .	. . .
Thomas T. Wadsworth, Hon.*	1846	. . .	. . .
Robert M. Todd, Hon.*	1846	. . .	. . .
Francis Skinner	1846	. . .	. . .
Thomas M. Vinson	1846	1852	. . .
Charles Wales	1846	. . .	. . .
Abraham Noyes	1846	1851	. . .
Stilman Stone	1847	1865	. . .
Thomas W. Capen, Hon.*	1847	. . .	. . .
William Withington, Hon.*	1848	. . .	. . .
Joseph Byron	1849	. . .	1863
Calvin M. Thompson	1850	. . .	1867*
George Penniman	1851	. . .	. . .
Robert Richardson	1851	. . .	1870*
Frederick P. Moseley	1851	. . .	1856
Joshua B. Packard	1853	. . .	1868
John J. Ware	1854	. . .	. . .
Isaac W. Follansbee, Hon.*	1855	. . .	. . .
E. Warren Robinson	1855	. . .	1868*
Frederick J. Fuller	1855	. . .	. . .
Edward S. Howe	1855	. . .	1868*

Names.	*Admitted.*	*Died.*	*Discharged.*
James H. Upham	1855	. . .	. . .
Charles H. Crane	1857	. . .	1872*
Daniel Eveleth	1857	. . .	. . .
Cyrus Savage	1857	. . .	. . .
Joseph H. Warren	1857	. . .	. . .
William L. Clark	1857	. . .	. . .
Thomas Knapp	1857	. . .	. . .
Augustus G. Hildreth	1857	. . .	1868*
Charles H. White, Hon.	1858	. . .	. . .
William F. Bartlett	1858	. . .	. . .
William Sayward	1858	. . .	. . .
George Woodman	1858	1871	. . .
William H. Wilder	1858	. . .	. . .
Lorenzo Prouty	1858	. . .	1867
Samuel Prescott	1858	. . .	1873
Jefferson N. Berry	1858	. . .	1867*
Henry Snow	1858	. . .	1870
Edward E. Pratt	1858	. . .	1867
Benjamin Cushing	1858	. . .	. . .
William A. Gilbert, Jr.	1858	. . .	. . .
Elisha Moseley	1858	. . .	. . .
Samuel S. Mooney	1858	. . .	1865
Wilmot J. Bickford	1858	1863	. . .
Amos Upham, Hon.	1858	1872	. . .
Thomas M. Vinson	1859	. . .	1870
Daniel B. Stedman	1859	. . .	1875
Nicholas Hathaway	1859	. . .	1870*
Stephen Bailey, Rev., Hon.	1859	1867	. . .
Paul Dean, Rev. Hon.	1859	. . .	. . .
Marshall P. Wilder, Hon.	1859	. . .	. . .
Daniel Harwood, Hon.	1859	. . .	. . .
John H. B. Lang	1859	. . .	. . .
Robert Rhodes	1859	. . .	1872*
William D. Swan	1859	1864	. . .
Sylvester H. Hebard	1859	. . .	. . .
Wm. B. Callender, Jr.	1859	. . .	1864

Names.	*Admitted.*	*Died.*	*Discharged.*
Henry C. Foster	1860	1863	. . .
William T. Adams	1860	. . .	. . .
Joseph Jones	1860	. . .	. . .
Nelson N. Farrar	1860	. . .	. . .
John W. Bartlett	1860	. . .	1867
Lemuel C. Grosvenor	1860	. . .	1862
Andrew B. Howland	1860	. . .	. . .
Francis H. Caffin	1860	. . .	1866
Barnard Ford, Jr.	1861	. . .	1865
Horace M. Holt	1861	. . .	. . .
Daniel B. Stedman, Jr.	1861	. . .	. . .
John Robie	1861	. . .	. . .
Flavel A. Moseley	1861	. . .	. . .
Moses Dodge	1861	. . .	1872*
George T. Stoddard	1862	. . .	1872
John H. Park	1862	. . .	1866
Theodore Hersey	1862	. . .	. . .
Henry W. Howard	1862	. . .	1876*
T. Spencer Perkins	1862	1870	. . .
Calvin Bird	1862	. . .	1870*
Thomas E. Moseley	1862	. . .	1864
Aurora W. Oldham	1862	1865	. . .
Albe C. Clark	1862	. . .	. . .
Zelotes Kenney	1863	1875	. . .
Anson Hardy	1863	. . .	1870*
Joseph B. Phelps	1863	. . .	1872*
Robert Johnson	1863	. . .	1873
Benjamin C. Bird	1863	. . .	. . .
Joseph H. Beal	1863	. . .	. . .
Jeremiah Sanborn	1863	. . .	1874
Charles W. Hunt	1863	. . .	. . .
Frank L. Harris	1863	. . .	1873
Alexander K. Vaughan	1863	. . .	1873
Charles F. Martine	1863	. . .	1872
Ebenezer Holden, Jr.	1863	. . .	. . .
Malcolm C. Greene	1863	. . .	1865

Names.	*Admitted.*	*Died.*	*Discharged.*
George B. Oldham	1864	. . .	1867
Samuel B. Hildreth	1864	. . .	. . .
S. Worcester Hayden	1864	. . .	. . .
Thomas Beals	1864	. . .	. . .
Edward Stickney	1864	. . .	1871
Thomas F. Temple	1864	. . .	. . .
Lucius H. Dwelley	1864	. . .	. . .
Charles W. Emery	1864	. . .	. . .
Edward F. O'Brien	1864	. . .	1872*
William H. West	1864	. . .	. . .
Courtland Boynton	1864	. . .	1874
Charles Spear	1864	. . .	1870*
Richard K. Vaughan	1864	. . .	1874
Charles Hall	1864	. . .	1870*
Benjamin W. Carpenter	1864	. . .	. . .
Phineas French	1864	. . .	. . .
Charles A. Stoddard	1864	. . .	1872*
Laban Pratt	1864	. . .	. . .
Philarmon Ruggles, Hon.	1864	. . .	. . .
William Clark	1864	. . .	. . .
John W. Porter, 2d	1865	. . .	. . .
A. H. Martine	1864	. . .	1870*
David B. Macomb	1864	. . .	. . .
John W. Cartwright, Jr.	1865	. . .	. . .
Nathaniel Hebard	1865	. . .	1866
Joseph H. Allen	1865	. . .	. . .
Hiram Clapp	1865	. . .	. . .
Henry Hall	1865	. . .	. . .
John E. Swan	1865	. . .	. . .
Charles E. C. Breck	1865	. . .	. . .
Henry Pierce	1865	. . .	. . .
Addison P. Wheelock	1865	. . .	. . .
Charles Howard	1865	. . .	. . .
A. Chapin Southworth	1865	. . .	. . .
Lemuel C. Pope	1865	. . .	. . .
John L. Bird	1865	. . .	. . .

Names.	*Admitted.*	*Died.*	*Discharged.*
James Macintosh	1865	. . .	1870*
Benjamin F. Hebard	1865	1871	. . .
Charles A. Burditt	1865	. . .	. . .
Samuel J. Whall	1865	. . .	. . .
Jonathan N. Hayward	1865	. . .	. . .
Edward W. Pear	1865	. . .	. . .
John F. Sampson	1865	. . .	. . .
O. A. Taft, Jr.	1865	. . .	1872
Daniel C. Holder	1865	. . .	. . .
Erastus Stoddard	1865	1872	. . .
Augustus F. Leman	1865	. . .	. . .
Edwin S. Hook	1865	. . .	. . .
Calvin C. Bailey	1865	. . .	. . .
Walter S. Sumner	1865	1871	. . .
Lewis P. Bird	1865	. . .	. . .
Alexander Polson	1865	. . .	. . .
Charles F. Schirmer	1865	. . .	. . .
Joseph Holmes	1865	. . .	. . .
John Pierce	1865	. . .	. . .
William F. Temple	1865	. . .	. . .
Ansel F. Temple	1865	. . .	. . .
Sidney Hall	1865	. . .	1872*
Charles L. Brigham	1865	1871	. . .
Hartford Davenport	1865	. . .	. . .
Horatio F. Park	1865	. . .	. . .
Charles O. Pratt	1865	. . .	. . .
George D. Wood	1865	. . .	. . .
Charles Tileston	1865	. . .	. . .
Edwin B. Pratt	1865	. . .	1872
Charles F. Gerry	1865	. . .	1866
Samuel A. Bradbury	1865	. . .	1866
Daniel B. Spear	1865	. . .	1867
Albert Howard	1864	. . .	. . .
John D. Ward	1865	. . .	1874
Tyler Andrews	1865	. . .	1868*
William Jones	1866	. . .	. . .

Names.	*Admitted.*	*Died.*	*Discharged.*
William H. Boynton	1866	...	...
Calvin Ames	1866	1876	1870
Edwin D. Wadsworth	1866	...	...
Sargent Fruean	1866	...	...
James T. Oliver	1866	...	...
Sanford H. Bridgham	1866	...	...
John F. Greenwood	1866	...	1876*
Lorenzo Lapham	1866	...	...
Dexter Humphreys	1866	...	...
William H. Sayward	1866	...	...
Ebenezer S. Page	1866	...	1870
Coolidge Barnard	1866	...	...
Otis Eddy	1866	...	...
Albert Huckins	1866	...	...
John E. E. Goward	1867	...	...
Thomas Strangman	1867	...	...
Theodore F. Jones	1867	...	1874
Thomas N. Copeland	1867	...	...
David G. French	1867	...	...
Edward S. Ashwell	1867	...	1872
Francis Duffee	1867	...	...
John H. Bird	1867	...	...
Nathan T. Robinson	1867	...	...
John F. Sias	1867	...	...
William H. Chase	1867	...	...
Edward Stern	1867	...	...
Ira Foster	1868	1873	...
Edward Maclean	1868	...	...
Joseph Cox	1868	...	...
Charles Bartlett	1868	1870	...
Eugene H. Freeman	1868	...	...
George W. Studley	1868	...	...
Joseph E. Hall	1868	...	...
Harvey D. Mack	1868	...	...
George A. Jones	1868	...	...
George Everett	1868	...	...

Names.	*Admitted.*	*Died.*	*Discharged.*
Robert T. Swan	1868	...	...
Walter T. Cook	1868	...	...
James H. Packard	1868	...	...
William Jenkins	1868	...	...
Edward P. Ripley	1869	...	...
Elijah G. Hall	1869	...	...
George W. Rowlock	1869	...	...
James R. O'Hara	1869	...	...
Daniel F. Gould	1869	...	...
Frederick A. Brigham	1869	...	...
John Howorth	1870	1871	...
Rustes Gordon	1870	...	...
Cyrus C. Conant	1870	...	...
Lewis E. Hartshorn	1870	...	...
Alson F. Poole	1870	...	...
C. Henry Webb	1870	1872	...
Daniel D. Gilbert	1870	...	...
Gardner Gove	1870	...	...
Joseph T. Ward, Jr.	1870	...	...
Frederick L. Pierce	1870	...	...
Samuel Leavitt	1870	...	...
Horace W. Stickney	1870	...	...
Isaac H. Eddy	1870	...	...
George H. Parker	1870	...	...
Alexander Pope, Jr.	1870	...	...
Wm. Carroll Pope	1870	...	...
Josiah Sumner Webb	1870	...	...
Henry D. Pope	1870	...	...
T. Munroe Rhodes	1870	...	...
Genet L. Holbrook	1871	...	...
Gardner A. Churchill	1871	...	...
Stephen H. Howe	1871	...	...
Arthur W. Tice	1871	...	...
William C. Withington	1871	...	...
Charles F. Cook	1871	...	...
Marcus M. Goodale	1871	...	...

Names.	*Admitted.*	*Died.*	*Discharged.*
Edwin Holmes	1871	. . .	. . .
Thomas W. Holder	1871	. . .	. . .
George W. Clapp	1871	. . .	1875
William E. Watts	1871	. . .	. . .
Frederick B. Leeds	1871	1873	. . .
Frederic B. Pierce	1871	. . .	. . .
Albert Nichols	1871	. . .	. . .
James W. Lapworth	1871	. . .	. . .
Sumner A. Burt	1871	. . .	. . .
George L. Burt	1871	. . .	. . .
Nathaniel H. Henchman, Jr.	1871	. . .	1874
James H. Thayer	1872	. . .	1873
Franklin J. Clark	1872	. . .	. . .
Horace S. Bassett	1872	. . .	. . .
Alfred C. Nickerson, Rev.	1872	. . .	. . .
Thomas H. James	1872	1876	1875
Elisha S. Chapell	1872	. . .	. . .
Mozart A. King	1872	. . .	. . .
Charles H. Wales	1872	. . .	. . .
Stephen Sumner	1872	. . .	. . .
Charles H. Hurd	1872	. . .	. . .
William H. Dow	1872	. . .	. . .
Isaac A. Williams	1872	. . .	. . .
Henry L. Batchelder	1872	. . .	. . .
John A. Burgess	1872	. . .	. . .
G. Frank Ordway	1872	. . .	1876
Edward O. Blanchard	1873	. . .	. . .
Edward J. Pierce	1873	. . .	. . .
Carl Dittmar	1873	. . .	. . .
George H. Purdy	1873	. . .	. . .
George O. Baird	1873	. . .	. . .
Alonzo Moody	1873	. . .	1874
Roswell M. Lyon	1873	. . .	. . .
Waldo A. Russell	1874	. . .	. . .
Hugh Cummings	1874	. . .	. . .
John H. Littlefield	1875	. . .	. . .

Names.	*Admitted.*	*Died.*	*Discharged.*
Samuel E. Davis	1875	. . .	. . .
Herbert H. Glover	1875	. . .	. . .
Daniel Moriarty	1875	. . .	. . .
Thomas Kettell, Hon.	1875	. . .	. . .
Horace T. Clay	1876	. . .	. . .
Charles W. Woodward	1876	. . .	. . .
Samuel A. Creelman	1876	. . .	. . .
George Dorr	1876	. . .	. . .

WORSHIPFUL

JOHN MEARS,

Past Senior Warden,

Born 1795. | *Initiated 1817.*

Died 1876.

LIST OF OFFICERS.

The dates separated by a dash are inclusive of both.

MASTERS.

Ebenezer Withington, 3d, 1796–1797.
Edmund Baker, 1798–1800.
James Davenport, 1801–1803, 1808–1809, 1813–1814.
Edward W. Baxter, 1804–1805.
Henry M. Lisle, 1806–1807.
Daniel Withington, 1810–1812.
Samuel B. Lyon, 1815–1817.
Cyrus Balkham, 1818–1821, 1832–1842.
William Henley, 1822–1824, 1828.
Timothy H. Blackman, 1825–1827.
James Pierce, 1829–1831.
James Davenport, 1843–1846.
Thomas M. Vinson, 1847–1849.
Robert M. Todd, 1850–1851, 1855–1856.
Charles Breck, 1852–1853.
Calvin M. Thompson, 1854.
Isaac W. Follansbee, 1857–1858.
James H. Upham, 1859–1860.
William Sayward, 1861–1863.
William T. Adams, 1864–1866.

Samuel B. Hildreth, 1867–1868.
Nelson N. Farrar, 1869.
Lucius H. Dwelley, 1870–1871.
Thomas F. Temple, 1872–1874.
William H. West, 1875–1876.
John Pierce, 1877–

SENIOR WARDENS.

Edmund Baker, 1796–1797.
James Davenport, 1798–1800.
Edward W. Baxter, 1801–1803.
Amasa Fuller, 1804–1805.
Thomas Crehore, 1806–1807.
Lewis Leach, 1808.
Joseph Gardner,* Daniel Withington, 1809.
Nathaniel Minot, 1810–1812.
Jonathan Bridgham, 1813.
Samuel B. Lyon, 1814.
Cyrus Balkham, 1815–1817.
Isaac Withington, 1818.
William Henley, 1819–1821.
John Mears, 1822–1827.
James Pierce, 1828.
Warren Glover, 1829–1831.
Stephen Hall, 1832–1835.
James Davenport, 1836–1842.
Jonathan Bridgham, 1843–1846.
Robert M. Todd, 1847–1849.
Charles Breck, 1850–1851, 1854–1856.
Calvin M. Thompson, 1852–1853.
E. Warren Robinson, 1857.
Edward S. Howe, 1858–1859.
William Sayward, 1860.

* Died in office.

Thomas Knapp, 1861–1862.
George Woodman, 1863, 1866.
George T. Stoddard, 1864–1865.
Nelson N. Farrar, 1867–1868.
Lucius H. Dwelley, 1869.
Thomas F. Temple, 1870–1871.
William H. West, 1872–1874.
John Pierce, 1875–1876.
Otis Eddy, 1877–

JUNIOR WARDENS.

James Davenport, 1796–1797.
Edward W. Baxter, 1798–1800.
Samuel B. Lyon, 1801–1803.
Samuel Glover, 1804–1805.
Lewis Leach, 1806–1807.
Joseph Gardner, 1808.
Daniel Withington.* Nathaniel Minot, 1809.
Jonathan Bridgham, 1810–1812, 1836–1842.
Cyrus Balkham, 1813–1814.
Isaac Withington, 1815–1817.
William Henley, 1818.
Lemuel Blackman, 1819–1821.
Timothy H. Blackman, 1822–1824.
George Fisher, 1825–1826.
William Blackman, 1827.
Warren Glover, 1828.
Stephen Hall, 1829–1831.
James Davenport, 1832–1835.
Joseph Tuttle, 1843–1846.
Charles Breck, 1847–1849.
Thomas T. Wadsworth, 1850–1851.

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* Chosen Senior Warden, July 25, to fill the vacancy caused by the death of Dr. Gardner.

Thomas W. Capen, 1852–1853.
William Withington, 1854.
Joshua B. Packard, 1855–1856.
Edward S. Howe, 1857.
James H. Upham, 1858.
George Woodman, 1859.
Thomas Knapp, 1860.
Nicholas Hatheway, 1861.
William B. Callender, Jr., 1862.
William T. Adams, 1863.
William A. Gilbert, Jr., 1864.
Nelson N. Farrar, 1865.
Samuel B. Hildreth, 1866.
Joseph H. Beal, 1867–1868.
William H. West, 1869.
John Pierce, 1870–1873.
Otis Eddy, 1874–1876.
Edward O. Blanchard, 1877–

TREASURERS.

Samuel Crehore, 1796–1797, 1800.
Ebenezer Williams, 1798–1799.
Thomas Williams, 1801.
Henry Cox, 1802–1806.
Samuel Glover, 1807–1827.
Isaac Withington, 1828–1842.
Alpheus M. Withington, 1843–1847.
Stilman Stone, 1848–1852, 1854–1864.
Frederick P. Moseley, 1853.
James H. Upham, 1865.
Joseph H. Allen, 1866.
Henry Pierce, 1867.
Henry Hall, 1868–1872.
George D. Wood, 1873.
Charles O. Pratt, 1874–

SECRETARIES.

James Noyes, 1796–1797.
Thomas Crehore, 1798–1802.
George Manning, 1799–1800.
Nathaniel Minott, 1801.
Henry M. Lisle, 1803–1805.
Joseph Gardner, 1806.
Stephen Badlam, Jr., 1807.
Lemuel Withington, 1808–1813, 1816–1817.
Jonathan Bridgham, 1814–1815, 1818–1827.
Lemuel Blackman, 1828–1830.
Timothy H. Blackman, 1831–1836.
John Mears, 1837–1847.
Abraham Noyes, 1848–1850.
William Withington, 1851–1852.
George Penniman, 1853–1856.
John J. Ware, 1857–1860.
Elisha Moseley, 1861–1864.
Thomas F. Temple, 1865–1869.
George A. Jones, 1870–1873.
Robert T. Swan, 1874–

APPENDIX.

A Letter of Condolence to Mrs. Ann Gardner.

To Mrs. Ann Gardner: —

Much respected and dear Madam, — It having pleased Almighty God, in his infinite wisdom, for just purposes, to us inscrutable, to bereave you of an affectionate and tender partner; we, a committee appointed by the members of Union Lodge, regularly convened, beg leave on their and our own behalf, thus to approach the veil which shrouds your sorrows to mingle our tears of regret at his departure with yours, and, blending the melancholy sympathy we feel, tender the condolence our sensations and affections forbid us to suppress.

We look, madam, to the West, and we behold not our Brother; the station he occupied is vacant, and invested with sable, for we have forever parted with our loved Senior Warden on earth; and the countenances of his Brethren depict the sorrow that swells their hearts. But we derive consolations, and would administer them to you, from reflecting on the promises the Gospel of Jesus contains, and though, as mortals, we mourn whilst here bidding adieu to our Brother, yet we rejoice in the assurance and hopes that we shall meet him again, never to be separated, fellow-immortals in the

world of saints; for "I am the resurrection and the life," saith the Lord; "he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Whilst, then, we commit the body of our departed Brother to the ground, we do it in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, and offer to the Father, Son and Holy Spirit our ardent prayer, that the wounds which afflict the bleeding bosoms of yourself and family, as well as those of the parents and relatives of our departed friend, may be healed with balm from Heaven; we pray that your health may be fully restored, and that you and your fatherless innocents may ever find a protector in the God of love and mercy.

We are, dear madam, your respectful humble servants, and sympathizing friends,

JAMES DAVENPORT,
Master of Union Lodge.

HENRY M. LISLE,
Knight of the Holy Order of St. John of Jerusalem, and District Deputy Grand Master of the First District of Massachusetts.

DANIEL WITHINGTON,
Junior Warden.

Union Lodge, Dorchester, July 1, 1809.

MRS. GARDNER'S REPLY.

Dorchester, July 21, 1809.

Respected Sirs: — You have seen the bitter draught of affliction prepared for me by the divine and venerated hand of the Great Physician of the universe; you have seen it offered to my quivering lips by his mysterious agent; and, actuated

by sentiments of acceptable benevolence, you have presented to me the composing cordial of sympathy and condolence.

The object of my past affections and fond attachment you have esteemed and promoted; the cause of my present sorrow and distress you have respected and honored; and I, through your kindness, am in a debt of gratitude that these acknowledgments will but poorly cancel.

Be pleased to accept, respected sirs, for your own kind attentions and those of the Lodge you represent, the sincere regards of

Yours, etc.,

ANN GARDNER.

Messrs. James Davenport, Henry M. Lisle, and Daniel Withington, *a Committee of Union Lodge.*

Address

OF THE R.W. AND REV. JOHN R. COTTING, IN PRESENTING, IN BEHALF OF BROTHER MARTIN TYLER, AN ELEGANT BIBLE, TO UNION LODGE, JULY 30, 1822.

Right Worshipful Brother: —

In the name of God, and in behalf of our worthy and respected Brother Martin Tyler, of Boston, I have the honor to present you with this sacred volume, as a token of his affection and esteem for the Craft in general, more especially Union Lodge.

Accept it, sir, as the holy repository of our faith, our love, our religion and our hopes, with the best wishes and prayers of the donor for your prosperity and happiness in this world,

and that which is to come. We present it through you to this Lodge in perfect confidence that it will ever be appropriated to the high and holy uses of our Order; a Lodge venerable for its age, respected for its work, reputable for the conduct of its members, who, we trust, are not Masons in name and profession only, but in deed and truth; a Lodge which has the signal honor and felicity to rank among its earliest supporters and members a star of first magnitude in science, in Masonry and the church, — yea, "an Israelite indeed in whom there is no guile;" "a workman that needeth not to be ashamed, rightly dividing the word of truth," whose liberality of sentiment and unaffected piety will ever endear him to all those who are not subject to the trammels of bigotry, or the yoke of superstition.

In collecting materials for building and adorning our temple, we have workmen of different capacities stationed in various quarters. From one we have the plain but stable Doric column; from another, the light, the airy Ionic; but the quarries of Dorchester afford that fine Parian marble which will ever afford us, under the conduct of such wise master-builders, the elegant, the rich, the beautiful Corinthian capital. May you continue to progress in wisdom and virtue, growing from one degree of grace to another, till finally, having received the ineffable word, you shall give the grand hailing sign of induction into the holy of holies, where, being presented with imperishable jewels, and clothed in the spotless robes of innocence, under the great High-priest of your profession, you shall be introduced into the eternal Grand Lodge, where the supreme Architect of the universe presides.

REPLY

TO THE ADDRESS BY R.W. AND REV. THADDEUS MASON HARRIS.

R.W. and Rev. Brother Cotting : —

The Bible, of which you are the bearer to Union Lodge, is received with great pleasure.

The best of books, in so excellent an edition and rich binding, will adorn the altar on which it is to be placed.

We will inscribe in it the name of Brother Martin Tyler, the liberal donor, with the earnest, affectionate and united hope that it is also inscribed in "the Book of Life." You will please to express to him our grateful acknowledgments, to inform him that we feel highly gratified with such a token of his regard, and to assure him that we will preserve it with great care. It shall be retained in our temple for the instruction of the Brethren in the great duties of life ; for they highly prize these sacred records which impart the knowledge most interesting to mankind, and reveal to us "the will of God for our salvation."

It shall be opened before the initiate as "the Great Light," to make his path plain, and to shed on his prospects the splendors of immortality. And it shall ever remain in our Lodge, a monument of the beneficence of the Brother who gave it to us, and a memorial of our obligations and gratitude.

Address

DELIVERED AT THE FUNERAL OF REV. BROTHER STEPHEN BAILEY, BY PAST MASTER WILLIAM T. ADAMS.

Now lies he there, cold and still in death, and the places which knew him once shall know him no more forever! Where he sat in the Lodge lingers the fragrance of other flowers than those natural blooms which only typify the purity of his heart, the sweetness of his disposition, and the holy beauty of his Christian life on earth.

No more shall we look up to his patriarchal form for that Masonic inspiration which his very presence imparted. No more shall we behold him kneeling at this consecrated altar at the opening and closing of the communication, praying for us whom he loved as brothers, praying for the Craft, endeared to him by the fraternal relations of more than half a century, praying for all mankind, for saints and sinners, friends and enemies; for the happy and the prosperous, for the sick and the suffering. No more shall we be moved by the trembling earnestness of his tones, as he invoked God's blessing on those upon whom a new light was about to dawn. No more, at the portal of the open tomb, whither we bear our loved and lost, shall we listen to his words of hope and comfort, breathed forth to God from his earnest spirit. No more at high twelve, or at low twelve, shall he, on bended knees, with the "bowed with age" and the stricken with adversity gathered around him, cry out to the widow's God and the Father of the fatherless for help in the time of need. No more shall we watch and wait, awed and impressed by the solemn dignity of his bearing, as our aged and reverend Brother passed from his place near the Orient to the centre of the *Sanctum*

Sanctorum to perform the pious service which allies Masonry to religion. No more, while the Craft are at labor, shall the Brethren feel that God is here, because our reverend father had invoked His aid and presence. No more, while the Craft are at refreshment, shall they be gladdened by his cheerful smile. No more, Brethren! oh, no more!

Now lies he here! The venerable form on whose furrowed brow the snows of fourscore and five years rested how lightly, is indeed here, but stricken of the Destroyer. He ascends not those steps as the Lodge opens; he kneels not at the altar; the benediction flows not from those lips forever still in the frozen silence of death. This time, Brethren, he marches not in solemn procession to the grave; we *bear him* there.

Now lies he here shrouded for the tomb! He fell with his armor on; he died in the harness! Five days ago, at our regular communication, he was with us. Twice he prayed for us and the Fraternity with a depth of emotion which raised our thoughts from earth to heaven, kindled new and higher aspirations in our souls, and made us renewedly thank God that we were Masons. In the course of the evening he passed around among the Brethren, taking most of them by the hand, with many a kind inquiry for the sick and the absent, for family and friends. In tones more fervent than usual, if possible, he pronounced the familiar benediction at the closing, which to him was a service of the heart, and not of the lips alone. This was the last public office he performed, and within an hour after he had put off his apron and jewel, he lay down and died. Within the same hour he parted with this earthly Lodge, and knocked and gained admission to the Lodge of Heaven, joined the band of risen

spirits that gaze in rapture at the Celestial East, where the supreme Grand Master of the universe presides.

While we, after the labors of the Craft, were dropping asleep in our several homes, he, too, fell asleep, but never to wake from his mortal slumber, — fell asleep in the arms of the loving Saviour, to whose glorious service he had consecrated his long life! Fell asleep! O blessed sleep to him, for while his worn-out body shall slumber in the eternal silence of the grave, his spirit hath awakened to glories no human eye hath seen, no mortal heart hath conceived.

We say that he died. We shall not soon forget the shock, the thrill of grief, with which we heard, on the morning after we had parted with him, that he was dead. Yet we cannot feel that he died; we cannot feel that he is dead! He lived in the heaven his own goodness created. His life was spent in the immediate service of his Divine Master, whose name he loved to acknowledge, whose cause he loved to honor. He lost no opportunity to bless his fellow-men. After an acquaintance of twenty-five years with him, I could use up more than the brief period allotted to these services, in recounting the acts of kindness, little and great, he performed so tenderly and delicately, that the recipients of them seemed to be blessed by some invisible agency. His influence was pure, good, holy. He walked with God. He went about doing good. He brought heaven to earth, and surrounded himself with an atmosphere of truth and love.

Hardly can it be a great change for him to pass from such a life to the life of the blessed beyond the grave. I cannot feel that he died, as other men have died; but that he only laid down this old and weary frame, and, freeing himself from the burden of the corruptible flesh, soared away, on angel pinions, to the house not made with hands, eternal in the

heavens. There was no fierce struggle with the Destroyer, no human shrinking from the embrace of the Angel of Death. No mortal terrors cloud immortal bliss; he closed his eyes, and dropped asleep!

He did not die! His light went out,
As sinks the setting sun;
He rests, as weary pilgrims rest,
The long, hard journey done.

He did not die, but closed his eyes,
As for a pleasant sleep;
As when the winds o'er ocean lull,
The waves no longer sweep.

He did not die; his course was run,
His work was finished here;
The tree was old, the trunk worn out,
The foliage dry and sere.

And yet the old man did not die,
As dies the forest oak;
For light beyond the dismal tomb
Upon his vision broke.

Those eyes, too dim to see on earth,
Could penetrate the gloom
That hangs in darkening masses o'er
The silence of the tomb.

He did not die; an angel came
With death's all-welcome rod,
And laid the old man on his breast,
And bore him to his God.

We called him father. He was, in the highest sense, one of the grand high priests of Masonry, and lovingly and confidently we looked up to him as our human exemplar of love to

God and love to man. He has gone, our Masonic father has gone, and there is none left among us who can fill his place, and be a father to us, as he was. He sometimes called this Lodge his church; not that it was a substitute for the place of worship, but because he loved us, because he ministered at our altar, because he buried our dead, because he went with us to visit our widows and orphans, because we are bound together by a tie which none but Masons can comprehend, and few of them so truly as he did.

Our loss is great, and we know not where to turn to find one who shall be to us what he was; but, Brethren, let us bow our heads and be silent in the presence of these mourners. How seldom do we see an old man of eighty-five who lives not more in the past than in the present; who is not loved and respected more for what he had been than for what he was! It was not so with our reverend brother. He was more than a comfort, more than a monument crumbled and decaying with age, to remind the loved ones of ten thousand former acts of kindness and devotion. To these he was a present help. He could hardly be spared on the night that he was stricken down, to come to the Lodge, from his home, where he watched and labored, by night and by day, over his sick and suffering ones, where his aged arm was a strong one, where his voice gave hope and confidence. Old as he was, he was the stay and strength of that home. From these mourners he has gone. If we miss him, oh, how much more will they! It is little for us, as Masons, to offer them the sympathy of our hearts, the strength of our arms, the comfort of our presence. It is but little for us, gathered around this consecrated altar, now doubly sanctified by the near presence of its departed priest, to remember and promise faithfully to keep all our Masonic obligations towards the widow and the

orphan; all this is little to us, little to them in this trying hour of their mortal woe, and we can only point them to the Rock of Ages, from which alone floweth the pure fountain of consolation.

Brethren, now we bear the silent form of our reverend Brother to its resting-place in the dark tomb. It was fitting that it should be brought here once more before it passes forever from our sight. It was meet that it should rest here awhile on its way to the grave. The place is more holy for its presence; and the remembrance of that expressionless face, lying here in our midst, shall make us truer and better, and more loyal to the faith we profess.

We bear this body to the grave, but our Brother hath risen. Let us take to our hearts the solemn lesson of this occasion. Let us be ready to depart in peace, as he was. What faults he had, I know not; if such there were, we bury with his body the remembrance that it is human to err.

Farewell, our brother, — a last farewell! Rest in peace, and ever green be the memory of thee and thy virtues in the hearts of the living!

REVEREND

STEPHEN BAILEY,

Chaplain.

Born, 1782. | *Died, 1867.*

Address

DELIVERED AT THE FUNERAL OF BROTHER JONATHAN BRIDGHAM, BY PAST MASTER WILLIAM T. ADAMS.

Venerable Brother, once more, and for the last time, we welcome your aged form to this consecrated place, and to the society of those with whom you delighted to go out and come in for threescore and five years of Masonic life. Alas, that we can welcome only the form! Its light has gone out forever in this world. Those eyes which beamed kindly upon us, as they did upon two past generations of the Craft, are closed now, and at this, his last coming to the Lodge, they gaze not upon the Three Great Lights. To him now there is no rising light in the East, no meridian glory in the South, and no fading away of the sun in the West. The emblematic Light has become the glorious reality to him, in a sense that we can neither understand nor appreciate.

Once more, and for the last time, the venerated form of our worthy Brother is here; but he hears not the call of the Master; no more he hears the summons to labor or refreshment; no more he listens to the greetings of the Brethren. The "attentive *ear*," which for sixty-five years has received the *sound* and recognized the word, no longer *hears* "the instructive tongue."

Once more to the Lodge he loved so well comes the age-stricken form of our Brother; but that hand, which for more years than most of us have lived has throbbed its signal of Masonic intelligence to the members of the Craft, is folded pulseless and cold, across the heart which beat in mystic sympathy for us, and with us. Yet once again is our venerated friend before the consecrated altar, at which sixty-five

years ago he pledged his Masonic faith; but he lifts not his hand as he was wont to do there, when he looked up, with a Mason's respect, to the vested authority of the place. He hears not; he sees not; he feels not. He is cold and silent in the icy embrace of Death. The spirit which but a few days ago animated this old and weary frame has fled from its earthly abiding-place to its heavenly home, where joys unspeakable have already dawned upon it. He has passed from this Lodge of earth; he has made his demand at the door of the Celestial Lodge; and as Faith, Hope, and Charity walked with him in his pilgrimage below, so they vouched for him above, and the portals were thrown wide open at his summons. Looking up with the eye of Faith, listening with the ear of Hope, and filled with the divine spirit of Charity which pervades this place, may we not almost hear the glad acclaim of waiting angels in the blessed mansions whither our departed Brother has gone, saying to him, "Well done! good and faithful servant! Enter thou into the joy of thy Lord"?

Our venerable Brother is with us yet once more in the altered lineaments of his familiar features; but they are no longer lighted up by the God-given intelligence they brought with them in days forever gone. It is *not* our Brother that lies shrouded for the tomb before us. The solemn spectacle which embodies the sublime tradition of the Craft is an impressive reality to-day; but not by mortal hand is he lifted up from his lowly couch; not by mortal lips is spoken the grand omnific word. The supreme Grand Master of the universe hath wrested from this prostrate form the never-dying spirit, lifted it up, and whispered in its reopened ear the pass of fellowship to the society of the blessed.

While we honor and respect the cold clay before us, while we reverentially commit it to the tomb, let us not forget that

the pulseless form no longer contains the ever-living soul. Our Brother has passed away. The white-robed angel has gathered him up, and borne him over the dark valley of the shadow of Death. Though his coffined form lies before us, our Brother is not here. We know that he was a just man. We know in whom he put his trust. We know what he professed at the altar of Masonry. We have seen faith, hope and charity exemplified in his daily life. With the Holy Bible ever on our altar, with that grand tradition of our Order so often rehearsed before us, in which the immortality of the soul is so beautifully symbolized, well may we believe that our Brother is not here. Well may we believe that the Divine Ark has safely wafted his spirit over this tempestuous sea of troubles, and that, with the anchor of a well-grounded hope, it is safely moored in a peaceful haven, where the wicked cease from troubling, and the weary find rest.

As we look upon this revered form waiting to be committed to the grave, let us think of the sprig of acacia, which blooms in ever-living green at the head of the Mason's grave. Let us not think of him as a Mason dead, but as a Mason living, — more truly living than ever before; as one no longer of our Lodge, but gone up to take those higher degrees, of whose glories the living shall not know. Now, indeed, hath he been raised to the sublime degree of Master Mason! Now, indeed, hath he been introduced to the *Sanctum Sanctorum*, the holy of holies, and now, indeed, have been unveiled to him those hallowed mysteries which we see only with the eye of faith! Now, indeed, hath he been called from labor to refreshment at those ever-living streams which flow perennial from the throne of the Infinite! Now, indeed, hath he been brought to light, celestial light, in whose heavenly radiance he sees face to face, the just made perfect, the risen of all former time, the glorious

and the glorified ones whose memories are still cherished in the East, in the West, and in the South.

Brethren, death to the Mason is always a solemn and impressive event. We are so often reminded of our own immortality, so often called to gaze into the open tomb, that we seem to live in a wilderness of graves. But we are just as often reminded of our own immortality, and though there were tens of thousands of graves in our pathway, the light Masonic beams on each, and at the head of every one of them blooms the acacia, to speak of heaven, while the cold clods speak of earth. Our faith is pleasant and hopeful. We never look upon the bane without seeing the antidote. Beyond the gloom of the grave we behold the light of the celestial East.

Our Brother is dead! Before us lie the habiliments of flesh in which he lived, moved, and had his being. Gaze for the last time upon this tenement of clay, and lovingly recall the time when he sat in an honored seat within this hall, when he bestowed his genial smile upon us all; when we proudly welcomed him as one of the oldest members of the Fraternity then living. Let us look with veneration, even with awe, upon it. For more than ninety-one years it was inhabited by the departed spirit of our worthy Brother. Hardly a man lives to-day who had his being when the breathing life first animated this silent form! When those sealed eyes were first opened to the light of existence the camp-fires of the American Revolution were blazing over the land. It was only two years after the Declaration of Independence; our nation, like himself, was in its infancy. In the year that he was born, Burgoyne surrendered on the plains of Saratoga. Monmouth, Camden and Yorktown had not been fought. Henry Clay was born the same year. Daniel Webster, John C. Calhoun, and a host of other statesmen have been born, and have died within his

cycle of years. When our Brother was a child, the world had never heard of Napoleon. He was a young man when the French Revolution took place, in which hardly a single actor can be alive to-day. Nations have been built up and faded away since those closed ears first heard the tramp of events. Kings, princes, potentates, the mighty men of earth, have been born and shaken the world with the thunder of their chariots, and have slept for years in their graves since this silent form began to feel the pulsations of life! All but two years of our country's existence — its grand march from a struggling birth up to the position of one of the most powerful nations of the earth — lies within the compass of his lifetime.

But, Brethren, still more impressive to us is the fact that more than two-thirds of this long life was spent in the service of the Craft we love and honor. Sixty-five years ago Brother Bridgham was made a Mason in Union Lodge. For a period almost equal to the threescore years and ten allotted to the life of man he was a member of this body. Our Lodge was but about seven years old when he first knelt at its altar. Paul Revere and Isaiah Thomas, whose names — celebrated in the days which tried men's souls — we reverently read on the venerable Charter of our Lodge, were living and active men. For us to-day to look upon even the silent form of one who sought and found Masonic light in the days of the Grand Master, Paul Revere, — sought and found it, too, in our own body, — is a privilege, of which, I venture to say, no other Lodge in the state can boast.

It is well, then, that our Brother's venerable form should be brought to this altar once more before it is laid away forever in the silent tomb. Prescott, the historian, desired that his remains might be carried into his library after death, that they might be for a time in the companionship of the books

which had been his trusty friends; and, as it were, that he might take leave of them. Hallowed as this place was to our departed Brother, what a higher and more holy significance is there in his being brought hither once more on the way to the grave! Well do I remember this venerated form as he came up to the Lodge with the burden of years resting upon him, as regularly as Lodge night came. Well do I recall the pride and veneration with which the Brethren regarded him; and only when the infirmities of his advanced age forbade, did he cease to come.

The Lodge to him had a meaning which I fear it has to but few of us. For threescore years and more he had attended upon its meetings and its ministrations. For a score of years he had been its Secretary, and as long as the archives of Masonry exist his plainly inscribed records will attest his fidelity.

More than this, Brethren! When the storm of fanatical persecution came, and the tempest of popular wrath beat furiously against the battlements of our Institution, Brother Bridgham did not desert it. While weak men shrunk and trembled, and many turned and fled, he remained at his post. He was one of the noble few who kept this Lodge in being through the dark days of the tempest; one of those faithful ones who saved this venerated charter from the fate which befell so many others. All honor to him, Brethren, for his Masonic fidelity! If there are any names in the calendar of Masonic worthies which deserve to be inscribed upon our walls, to be ever read and held in sacred remembrance for unswerving fidelity to Masonic obligations, for unceasing devotion to the interests of the Craft, that of Brother Jonathan Bridgham is one of them!

Here lies our venerable Brother before the altar where he

pledged his faith for life to this Institution. How truly hath he redeemed the pledge! It is well with him, for he hath kept the faith unto the end.

Here lies our Brother, dead forever to the things of this world, but living still in the glorious realities of the new sphere which has opened to receive him. He had his faults, for no mortal man can be perfect. What they were, we need not know. They are all forgiven of Him who seeth the heart, and over them all we cast the broad mantle of a Mason's charity, — that charity which extends beyond the grave to the boundless realms of eternity. His virtues were many and noble, and in the good he has done, in the works which he has left behind him, he will still live on earth, as he does in heaven. He was a good husband, a good father, a good brother. We sympathize from the deepest depths of our hearts with those whose loss is even far greater than ours. They will miss him as we cannot miss him; but we thank God that we can join with them in cherishing the grateful remembrance of all that was loving, good, and true in our departed Brother.

It is well with him! Is it well with us? We were not Masons, deriving hope and strength from the mystic symbolism of our Craft, if we could stand in the presence of this emblem of our own mortality without gathering a new and solemn inspiration from this propitious hour.

Here lies our Brother. What he is now we soon shall be, for can even a single one of us hope to reach his lengthened span of years? We are all travelling on the level of time to that undiscovered country from whose bourn no traveller can return. Do we square all our actions by the square of virtue?

Here, Brethren, is the last class of emblems; "but, thanks be to God who giveth us the victory," the evergreen sprig of

acacia still points us to the haven of rest beyond the grave, where our Brother, in the white robes of the angel throng, beckons us to join him. May we be faithful among men and Masons; may we be true to God and man; that when we knock, the door may be opened unto us, and we may be found worthy to sit, with our Brethren who have triumphed over death, in the celestial Lodge above!

WORSHIPFUL

JONATHAN BRIDGHAM.

Past Senior Warden.

Born, 1777. | *Initiated, 1805.*

Died, 1869.

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